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GAZETTEER

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The maps noted below will be found useful for reference :—

1.—Survey Department maps.

1. Punjab Survey Standard Sheets. Scale 4″=1 mile. Nos. $311\frac{\text{N. E.}}{2,\ 4}$; $312\ \frac{\text{N. W.}}{1}$; $\frac{\text{S. W.}}{1,\ 2,\ 3,\ 4}$; $\frac{\text{N. E.}}{1,\ 2,\ 3,\ 4}$; $\frac{\text{S. E.}}{1,\ 2,\ 3,\ 4}$; $314\ \frac{\text{N. E.}}{1,\ 2,\ 4}$; $334\ \frac{\text{S. W.}}{1,\ 3,\ 4}$; $335\ \frac{\text{N. W.}}{1,\ 2,\ 3,\ 4}$; $\frac{\text{N. E.}}{1,\ 3}$; $\frac{\text{S. W.}}{1,\ 2,\ 3,\ 4}$; $\frac{\text{S. E.}}{1,\ 3}$; $336\ \frac{\text{N. W.}}{1,\ 2,\ 3,\ 4}$.

2. Punjab Survey Sheets. Scale 2″=1 mile. Nos. 311 S. E. ; 312 N. W., N. E., S. W., S. E. ; 313 N. W., N. E., S. W., S. E. ; 314 N. E. ; 334 S. W. ; 335 N. W., N. E., S. W., S. E. ; 336 N. W., N. E.

CHAPTER I.--DESCRIPTIVE.

Section A.--Physical Aspects.

CHAP. I, A.

Physical Aspects.

THE State of Sirmúr lies among the outer Himálayan ranges, between 77° 5′ and 77° 55′ E. and 30° 20′ and 31° 5′ N. Its length from Kamál on the west to Barouna on the east is 43 miles and its width from Damandar on the north to Barál on the south is 50 miles, as the crow flies. It is bounded on the north by the Simla Hill States of Balsan and Jubbal, on the east by the Tons river which divides it from the Dehra Dún District of the United Provinces of Agra and Oudh, from which the Jumna also separates it on the south-east. On the south it borders on the State of Kalsia and the Ambála District of the Punjab. It is bounded on the west by Patiála territory, and on the north-west by Keonthal. Its area is 1,108 square miles, and its population in 1901 was 135,626 souls.

The whole territory of the State is, with the exception of the broad valley of the Kiárda Dún, mountainous, with deep valleys lying between ranges of varying elevation. Its main stream, the Giri, which enters the State at its northernmost point, runs at first from north-west to south-east, and for 25 miles forms the boundary between Sirmúr and Keonthal. It then turns sharply to the south-east, and for a course of 55 miles divides the State into two almost equal portions, the *Giri-wár* or cis-Giri country, south-west of the river, and the *Giri-pár* or trans-Giri, north-east of it. The people of these two parts differ considerably in their characteristics.

The trans-Giri territory comprises the wild mountainous country which lies between the great range culminating in the Chúr* peak and the Giri river. From this great peak, 11,982 feet in height, run two lofty ranges, one north-north-west, the Dhár Japroi-Jadol, with its westerly spurs, the Dhár Pain Kuffar and Dhár Deothi: the other south-east, called the Dhár Nohra, to Haripur Fort (8,802 feet), whence it divides into two ranges, of which one runs almost due east to the valley of the Tons. These ranges divide Sirmúr from the State of Jubbal. From the Chúr peak also run two other great spurs, north-west, the Dúdham Dhár, and south-west, with many minor spurs springing from them, towards the Giri. From Haripur Fort the second range first runs southwards under the name of the Dhár Nigali and then turns to the east under the name of Dhár Kamrau. North of and parallel to this eastern spur runs the Dhár Shillai, and between these hills lies the valley of the Neweli river, which falls into the Tons.

The cis-Giri country is intersected by three main ranges, all of which run from north-west to south-east. Of these the first is the Sain Dhár or range which lies parallel to the Giri, and the

* The native name is "Chúri chándni ki dhár" (the hill of the silver bangle).

CHAP. I, A. — Physical Aspects.

second is the Dhárthi or Little Range. Between these flows the Jalál. The third is the low range which runs from near Kálá Amb to the south of Náhan and forms with the Dhárthi an open valley through the western half of which flows the Márkanda. Between the eastern extremities of this and the Dhárthi ranges lies the wide open valley of the Kiárda Dún, whose eastern border is on the Giri, the Jumna separating it from Dehra Dún.

The Kiárda Dún itself may also be sub-divided into three distinct tracts :—

(*i*) the Dún proper, which lies between the Jumna and the lower parts of the Dhárthi range and Poka hills, and is partially watered by the Giri and the Bátá streams :

(*ii*) the tract which comprises the Náli Khera and the adjacent hills of the lower Dhárthi on the north of the Bátá, east of Jámún-Khála, west of *tilla* Gharíb Náth, and south of Rájban which indeed may be regarded as included in it, as it is a plain ; in the north-east of this tract and on the south bank of the Giri lies Sirmúr, the old capital of the State :

(*iii*) the Pár-Dúni tract, which is surrounded by hills and lies near Májra village. This is a natural fortress, only accessible by one road and now a deserted waste-forest—though remains of wells show that it was once cultivated.

The *khols*.

A *khol* is a long, narrrow valley. Its soil is usually stony and of inferior quality. But good pasture is abundant. The population is sparse and in Tahsíl Náhan chiefly consists of Gújars, who rear numbers of cattle. In Tahsíl Paunta the *khols* are mostly inhabited by Gújars, Banjáras and Kanets. Wheat, barley, gram, cotton, maize, *jwari* and rice are grown in them, and gold is found in the sand of the streams. The chief *khols* are :—

Náhan Tahsíl.	*Paonta Tahsíl.*
1. Bhud.	1. Haripur.
2. Tilokpur.	2. Nagli.
3. Matar Beheron.	3. Pahlorí.
4. Bijara.	

The Kiárda Dún is watered by the Bátá which rises nearest the Dhár in the centre of the lower part of the Dhárthi range and flows south-eastward, in the reverse direction, to the Márkanda, until it falls into the Jumna at Bátá Mandi. It is a perennial stream, subject to heavy floods in the rainy season, though usually fordable.

CHAP. I, A. Physical Aspects. The Giri.

By far the greater portion of the State is drained by the Giri or its tributaries. None of these are important, except, on its right bank, the Jalál, which joins it at Dadáhu below Satibágh at the south-eastern extremity of the Sain Dhár. On its left bank the principal streams are the Lojla and Palor, which rise on the southern slopes of the Chúr peak. The Giri is of varying width, in places 260 feet broad when in flood, but it is for the most part shallow and easily fordable, except in the rainy season. Its floods do great damage to the fields and houses along its banks, and it is useless for irrigation until it reaches the Kiárda Dún, but timber in considerable quantities is floated down it into the Jumna. Its water is reputed to cause indigestion, and to have an unpleasant odour. It falls into the Jumna below Mohkampur. The Jalál, which rises below Nahi in Tahsíl Pachhád, is a shallow stream of transparent water, rarely impassable even when in flood. Below Nahi, in the west, rises the Kawal, a stream which first flows westward, till it reaches the Patiála border, and thence turns north till it falls into the Giri.

The Tons.

The Tons forms the eastern boundary of the State from Koti, on the Jubbal border, southward for some 30 miles, dividing the State from Jaunsár.

In the east of the Dhár Nigáli rise two streams which flow into the Tons. These are the Bangal, which drains the north-eastern corner of the State, south of Jubbal, and the Neweli, already mentioned. In the south-west corner besides the Márkanda three seasonal torrents rise in the hills near Madhan Kidár and combine midway between Pápri and Bhojpur to form the Rún, which flows southwards from the Dhárthi Dhár into the Ambála District.

The Márkanda.

The Márkanda, rising below the temple of Devi Katásan at Barában, flows westward and waters the village gardens at Máluwála; below Máluwála it turns south-west and waters the lands of Sambhuwála and Rukheri and the garden of Bír Bikramábád, after which it enters the Ambála District near Kálá Amb. It is a sluggish, perennial stream, shallow and always fordable. Its only tributary of any importance is the Sailáni.

Geology.

Regarding the geology of the State, Mr. H. H. Hayden writes as follows :—

"The greater part of the Sirmúr State lies on rocks of tertiary age, with beds belonging to the carbonaceous system (Krol and Blaini groups) on the north-east. The lower tertiary rocks are particularly well developed, and the Sirmúr series, which includes the Subáthu, Dagshái and Kasauli groups, takes its name from the State. The upper tertiary, or Siwálik, series is largely developed in the neighbourhood of Náhan, where the lower beds consist of great mass of sandstones, the Náhan group; these are

CHAP. I. A. — Physical Aspects. Geology.

overlain by sandstones and conglomerates (middle and upper Siwálik) containing a rich mammalian fauna of pliocene age."

This system is more fully described in the Manual of the Geology of India[1] as follows :—

In the neighbourhood of Náhan this system was originally divided into two members,[2] a lower, to which the name of Náhan was applied, and an upper, to which the name of Siwálik was restricted. In this area the boundary between the two groups is a great fault, but there must be a real, if local, unconformity, for the upper Siwálik conglomerates contain numerous pebbles[3] of the Náhan sandstones they are faulted into contact with. The distinction between the Náhan and Siwálik zones appears to be well maintained in a south-easterly direction as far as the borders of Nepál, but to the north-west it disappears, and there appears to have been a continuous series of deposits, ranging from the bottom to the top of the upper tertiary formations. No fossils have yet been found in the typical Náhans, though it would appear that they do occur,[4] but to the north-west representatives of the Siwálik fauna occur low down in the series, in beds, which very possibly represent the Náhan group as originally defined. Under these circumstances it has been found inadvisable to retain the separation between Náhan and Siwálik, and the former are now classed as lower Siwálik, though the term may be retained as a useful local designation for a particular type of formation.

Náhan group.

The Náhan group is composed of alternating beds of a fine grained, usually grey, firm sandstone, and of clays, usually bright and red in colour, and almost always some shade of red or purple which weather in a nodular manner. The clays usually prevail in the lower part of the group and the sandstones in the upper.

The lithology of this group resembles very closely that of the Dagshái group, and one might be tempted to regard them as equivalent to each other. The equivalence cannot be absolutely disproved till the area west of the termination of the typical lower Himálayás, in the Kángra Valley and the Jammu Hills, has been examined in greater detail than has yet been done, but in the meanwhile there are good reasons for supposing that the lithological similarity between the two groups is due to a similarity in their condition of deposition, and does not mean contemporaneity of origin.

In the first place the two groups are found in distinct areas, separated by a marked structural feature, exhibiting itself at the present day as a fault of many thousand feet throw. This fault—commonly known as the main boundary—is connected in a peculiar manner with the elevation of the Himálayás, and it is highly improbable that the beds exposed south of it are of the same age as those found to the north. Another argument depends on the fact that no exposure of the Subáthu group has been found even in the deepest cut sections of the typical Náhan group, and a third may be derived from the smaller degree of induration, indicating, though not proving, a younger age. In the country north of Náhan town, where the Náhan and Dagshái groups are brought into contact with each other, on opposite sides of the main boundary fault, the sandstones of the former always weather into soft rounded lumps, while the Dagshái sandstones weather into angular fragments, which have lost the sharpness of their angles, but exhibit a much less degree of weathering than that which the Náhan beds have undergone.

Finally, the red clay beds which have already been mentioned as occurring at the top of the Kasauli group, though they differ somewhat from the typical Náhan clays, resemble them sufficiently to point to a return of the conditions of deposition which prevailed in the Dagshái and Náhan periods, and suggest that on an unbroken section the Náhan would be found to overlie the Kasauli group.

No fossils have been described from the typical Náhans. It is possible that some of the lower Siwálik fossils found in the North-West Punjab may have been derived from beds of the same age, but the supposition lacks proof. There seems, however, to be little room for doubt that Sir Proby Cautley did find fossils on the northern side of the hill on which the town of Náhan stands, and consequently in the beds of the Náhan group, but the specimens were lost before they had been examined by a palæontologist.

Flora

The Sirmúr State possesses a variety of vegetation in which both tropical and temperate species are represented, but in these brief notes it is impossible to do more than give an outline of its salient points. As the climate of Sirmúr derives its character from different elevations, so its flora varies with the conditions of the locality under which the various species thrive. That of the Kiárda and Bijára Dúns, the Siwáliks and other low hills is

[1]Second Edition, page 356.

[2]H. B. Medlicott, Memoirs, III, Part I, pages 17, 101 (1864).

[3]H. B. Medlicott, Records, XIV, 172 (1881).

[4]See H. B. Medlicott, Memoirs, III, Part II, page 16 (1864); Records, XIV, 71, footnote (1864).

CHAP. I, A.

Physical Aspects.

very similar to the flora of the Dehra Dún and Sahâranpur Siwâliks, while that of the mountains or temperate zone resembles that of Jaunsar and Simla.

Flora.

Considering the small area of the State, it is comparatively rich in vegetation. Of that of the tropical zone, more than fourty-four natural orders are represented, and these embrace many species (*vide* appendix). Of these eighty are trees, the smallest of which attain a height of thirty feet, while *Anogeissus latifolia, Bombax malabaricum, Ficus religiosa, F. bengalensis, Terminalia belerica,* and *Terminalia chebula* reach a height of a hundred feet and have massive crowns. The *Shorea robusta* (*sál*) and *Terminalia tomentosa* (*sain*) are the most valuable trees, but do not grow so large as those east of the Jumna. The *sál*, with occasional admixture of *sain*, form close forest clothing the greater part of the Dúns, while on the slopes to the west of Náhan, in parts of the Siwâliks and on the lower terraces of the hills north of the Dún as far the Tons, the *sál* extends into a forest of mixed species. Next in importance to the above are :—the *Dalbergia sissoo,* found always on alluvial deposits near rivers and streams, but of small height and girth : the *Bouhinia retusa,* only found in a few places and valuable for its gum, known as *semla* or *chakera :* the *Cedrela toona, Ougenia dalbergioides,* the timber of which is considered good for agricultural implements, though it is a small stunted tree, and the *Pinus longifolia,* which finds its lower limit in the Siwâliks, but the trees are more or less stunted and of small girth.

By far the greater part of the State area is covered with forests of mixed, and for the most part inferior, species called locally *kokát* forests, which contain, so far as has been observed, one hundred species of trees and shrubs (*vide* list). Many are of economic value, yielding gums, dyes, medicines, edible fruits, and nearly all are utilized for timber, fuel, or fodder. These are described in Brandis' " Forest Flora "[1] and their products in Dr. Watt's " Economic Products." Bamboo (*Dendro calamus strictus*) occupies areas of the southern slopes varying from seven to eight hundred acres. Near Rájpur are a few rattan cane brakes which, if extended, would support a small industry.

Among the shrubs the following may be mentioned as of economic value :—*Woodfordia floribunda, Adhetoda vasica, Carissa carandas, Carissa diffusa, Zizyphus vulgaris, Zizyphus oxyphylla, Zizyphus jujuba, Zizyphus nummularia, Cæsalpinia indigofera, Abrus precatorius* (a climber), *Bauhinia vahlii, Rubus flavus, Prinsepia utilis, Rubus lasiocarpus, Combretum decandrum, Myrsine semiserrata, Nerium odorum, Cryptolepis buchanani, Cordia myxa, Myrsine Africana, Tecoma undulata, Euphorbia royleana, Agave Amreicana, Putranjiva, Mimosa rubicaulis*.

[1] And Stewart's Punjab Plants.

CHAP. I, A.
Physical Aspects.
Flora.

Herbaceous plants, wild flowers, ferns, lichens, orchids and *algae* abound. A valuable grass (*bhabher*) (*Andropogon involutus*) covers many southern slopes, and is largely used for ropes and paper making.

The fruit trees found growing at low elevations are the mango, custard apple (*sharífa*), orange, lemon, citron, pomegranate, peach, plantain, plum, grape, *líchí*, loquát, walnut and guava. The sweet chestnut has been planted in some gardens, but the trees have not yet borne fruit.

In the temperate part of Sirmúr, so far as has been observed, the flora consists of fifty species, more or less. Among the trees the deodár stands first as producing the most lasting timber for buildings and railway sleepers, etc. The Blue Pine (*P. excelsa*) and *chíl* (*P. longifolia*) come next, and lastly, the oaks, which yield inferior timber, charcoal, fuel and fodder. The firs (*Abies Smithiana and Webbiana*) occupy the highest elevations, but at present have no market value. They form in some places fairly dense forests in which trees twelve feet in girth and a hundred and forty feet high are plentiful. The yew, maple, elm, and birch are found in considerable numbers.

The shrubs are numerous (*vide* list) and on the higher slopes there is a large variety of wild flowers, ferns, and lichens. Near villages and cultivation the apricot, peach, pomegranate, *kaifal* (*Myrica sapidda*), raspberry, wild cherry, wild pear, and walnut all grow wild. A small wild strawberry grows on some of the upper slopes. Rhubarb grows wild.[1]

Fauna.

Perhaps no State in the Punjab contains such a variety of fauna, due chiefly to the different climates found in the tropical Dún, the Siwáliks and other hills, long river basins, and sub-Alpine heights. Other favouring causes are the comparatively large extent covered by forest and the measures for the protection of game taken by the Forest Department.

Not many years ago elephants and tigers were plentiful in the Dún, and the former were sometimes captured. Both animals have now, however, decreased sadly in numbers, though a few elephants occasionally visit the Dún for brief periods. Tigers remain longer, in fact are never absent, but they have a wider range than the Sirmúr Dúns and low hills for their hunting grounds, and hence their depredations are not much felt.

The leopard or panther is common and is known under various names, as *bágh*, *baghera*, and *annith*. Other carnivora are the hyæna, jackal, wild dog, leopard, cat, the yellow jungle cat, and fox. The *sámbar*, *chítal*, hog-deer, *chau-*

[1] For a complete list of the flora of the State see Appendix V.

CHAP. I, A — Physical Aspects.

Fauna.

singha, barking-deer, *ghural,* and pig are all found in the tropical tracts. The *sámbar* prefers the low hills, the *chítal* the *sál* forests of the Dún, and the *chausingha* its open grassy lands and glades. The barking-deer (*kákar*) keeps to the forests on the hills and the *ghural* to the precipices. The former is also found at higher elevations. The black bear wanders from the higher forests to the lower ones, where he remains during the winter. Hares, jungle-fowl, pea-fowl, partridges, and bush-quail are plentiful in parts of the Dún and low hills ; and the *kalej* pheasant (*kolsar*) is found here and there on the low hill slopes. Serow and musk deer (*kastúra*) are found on the higher hills. The *munál* (also called *ratnal*), *koklás* and *cheer* pheasants are common in suitable localities.

The rivers contain many kinds of fish, the most important being the *mahser*, *guje*, *sayol*, *launchi*, *daulah* and *gúnch*.

Climate.

The climate of the State varies according to its elevation. That of Náhan Tahsíl is fairly good, but that of the Dún during the rainy season and the autumn is bad, and malarial fever is prevalent. Tahsíls Rainká and Pachhád and the upper part of Páonta are healthy. The water in these places is popularly supposed to possess digestive properties. In the Dún the summer months are exceedingly hot and water is scarce, but the hill *iláqás* have a temperate climate, though the Dhárthi also is hot. Panjhota, Sain and the trans-Giri country are cool even in the hot weather. Trans-Giri snow falls every year, and occasionally in Sain, while in the Dhárthi it falls rarely. In 1901 and 1905 all the higher peaks of the Dhárthi were covered with snow. The snowfall on the Chaur peak is heavy from January to March and frequently in April. The zamíndárs dread the fall of snow in December, but snow after December is looked upon as beneficial, and the cultivators say it is as good as manure.

1. Náhan	...	64·47
2. Pachhád	...	64·91
3. Rainká	...	59·52
4. Páonta	...	58·68

The marginal statement gives the average rainfall for the ten years 1892—1902. Cis-Giri the rains last from June to September, and trans-Giri rain falls in April also. In the cold weather rain falls from December to February. Trans-Giri the rainfall is heavier than it is cis-Giri.

Drinking water.

There are very few wells in Sirmúr and hardly any tanks in the high hills. The only lake in the State is at Rainká. Drinking water is obtained from natural streams and springs, and the supply is often deficient in the lower ranges, even Náhan itself being insufficiently supplied with water during the hot weather.

CHAP. I, B.

History.

Section B.—History.

Early history.

THE early history of Sirmúr is mingled with legend. In 1139 Sambat, Madan Singh, a Súrajbansi Rájpút, was King of Sirmúr, now a ruined village in Paunta Tahsíl, on the Giri. Sirmúr was his capital, and the kingdom was known as Sirmúr or Silmúr after it. During Madan Singh's reign[1] a woman, expert in necromancy, presented herself before the Rájá and boasted of her skill. He showed himself sceptical of her powers and challenged her to cross the Giri between the Toka and Poka ranges by means of an acrobat's rope, called *bharat* in the tumbler's language, promising her half his kingdom if she crossed the river and returned by this means. She succeeded in crossing, and was returning on the rope when one of the Rájá's officials treacherously cut the rope to prevent her claiming half the kingdom, and the woman fell into the river and was drowned. This act of treachery resulted in a flood which swept away the town, and the Rájá with all his kin perished. The country was thus left without a ruler.

1092 A.D. In Sambat 1152 Ugar Sain, Ráwal, of Jaisalmer, visited Hardwár, and there met Hoshang Rai Náth, a Bhát or Badfarosh by caste, of Sirmúr, who sang his praises and invited him to assume the sovereignty of the kingdom. The Ráwal sent a force under his son Sobha Ráwal to conquer Sirmúr. Sobha subdued the country, and made Rájban his capital,[2] taking the title of Subhans Parkásh. His rule lasted only four years, and 1099 A.D. he died in Sambat 1156. His successors are shown in the following list :—

---

[1] The Jubbal State history gives a different version of this legend, and says that the name of the last of the old rulers of Sirmúr was Ugar Singh, not Madan Singh.

[2] On 27th Phágan, 1152 Sambat.

Head Office List.				Mahant's List.
Sambat.	Name of Rájá.	A. D.	Length of reign.	Name of Rájá.
			Years.	
1152–1156 ...	1. Subhans Parkásh ...	1095–1099 ...	4	Subhans Parkásh.
1156–1159 ...	2. Sálváhan Parkásh...	1099–1102 ...	3 } 18	
1159–1165 ...	3. Bálak Chand Parkásh	1102–1108 ...	6 } 18	Malhi P.
1165–1174 ...	4. Malhi Parkásh ...	1108–1117 ...	9 } 18	
1174–1178 ...	5. Múl Parkásh ...	1117–1121 ...	4 } 10	Udit P.
1178–1184 ...	6. Udit Parkásh ...	1121–1127 ...	6 } 10	
1184–1206 ...	7. Kaul Parkásh ...	1127–1149 ...	22 22	Kanwal.
1206–1215 ...	8. Somer Parkásh ...	1149–1158 ...	9 9	Samir.
1215–1226 ...	9. Súraj Parkásh ...	1158–1169 ...	11 11	Sur ?
1226–1239 ...	10. Padam Parkásh ...	1169–1182 ...	13 12	Padam.
1239–1262 ...	11. Karan Parkásh ...	1182–1205 ...	23 24	Karan.
1262–1273 ...	12. Akhand Parkásh ...	1205–1216 ...	11 11	Akhand.
1273–1316 ...	13. Maidni Parkásh ...	1216–1259 ...	43 43	Bhighe.
1316–1346 ...	14. Achal Parkásh ...	1259–1289 ...	30 30	Achal.
1346–1373 ...	15. Bír Sál Parkásh ...	1289–1316 ...	27 27	Birsál.
1373–1399 ...	16. Sál Brahm Parkásh	1316–1342 ...	26 26	Sál Brahm.
1399–1413 ...	17. Jagat Parkásh ...	1342–1356 ...	14 { 12	Sangat.
			14 { 2	Jagat.
1413–1423 ...	18. Bír Parkásh ...	1356–1366 ...	10 10	Bír.
1423–1439 ...	19. Nakat Parkásh ...	1366–1382 ...	6 16	Anant.
1439–1457 ...	20. Garbh Parkásh ...	1382–1400 ...	28 18	Garab.
1457–1482 ...	21. Brahm Parkásh ...	1400–1425 ...	25 25	Brahm.
1482–1517 ...	22. Sahans Parkásh ...	1425–1460 ...	35 35	Sahans.
1517–1547 ...	23. Ratan Parkásh ...	1460–1590 ...	30 30	Ratan.
1547–1576 ...	24. Pirthi Parkásh ...	1490–1519 ...	29 29	Pirthi.
1576–1592 ...	25. Buhbal Parkásh ...	1519–1535 ...	16 16	Bahol.
1592–1624 ...	26. Dharm Parkásh ...	1535–1567 ...	32 32	Dharm.
1624–1640 ...	27. Díp Parkásh ...	1567–1583 ...	16 16	Díp.
1640–1662 ...	28. Bakht Parkásh ...	1583–1605 ...	22 } 32	Bakhat.
1662–1672 ...	29. Bhúpat Parkásh ...	1605–1615 ...	10 } 32	
1672–1673 ...	30. Ude Chand Parkásh	1615–1616 ...	1 1	Ude Chand.

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Dynastic table.

Head Office List.					Mahant's List.	
Sambat.	Name of Rájá.	A. D.	Length of reign. *Years.*		Name of Rájá.	
1673—1687 ...	31. Karam Parkásh ...	1616—1630 ..	14	19	Karam.	
1687—1711 ...	32. Mandháta Parkásh	1630—1654 ...	24	29	Mandháta.	}78.
1711—1721 ...	33. Sobhág Parkásh ...	1654—1664 ...	10	19	Mahi.*	
1721—1741 ...	34. Budh Parkásh ...	1664—1684 ...	20	11	Medni.	
1741—1761 ...	35. Mat Parkásh ...	1684—1704 ...	20	9	Hari.	
1761—1769 ...	36. Hari Parkásh ...	1704—1712 ...	8	7	Bhupat.	
				7	Bhupat.	
1769—1793 ...	37. Bije Parkásh ..	1712—1736 ...	24	36	Bijai.	
1793—1811 ...	38. Partib Parkásh ...	1736—1754 ...	18	8	Birti.	
1811—1827 ...	39. Kirat Parkásh ...	1754—1770 ...	16	16	Krat.	
1827—1846 ...	40. Jagat Parkásh ...	1770—1789 ...	19	19	Jagat.	
1846—1850 ...	41. Dharm Parkásh ...	1789—1793 ...	4	4	Dharm.	
1850—1872 ...	42. Karm Parkásh ...	1793—1815 (abdicated).	22	13	Karm.	
1872—1907 ...	43. Fateh Parkásh ...	1815—1850 ...	35	35	Fateh.	
1907—1913 ...	44. Raghbír Parkásh ...	1850—1856 ...	6	5½	Raghbír.	
1913—1955 ...	45. Shamsher Parkásh	1856—1898 ...	42	42	Shamsher.	
1955— ...	46. Surinder Bikram Parkásh, the ruling chief.	1898— ...				

* A legend recounts that Mahi Parkásh demanded a daughter in marriage from Rúp Chand of Keonthal. This admission of subjection was resisted and the forces of both States met on the Besu Dhár. Sirmúr was defeated, but aided by his father-in-law, the Rájá of Goler, Máhi Parkásh attacked Hát Koti whereupon Rúp Chand was defeated and his son gave him his sister in marriage.

The chronology of the Rájás of Sirmúr offers a few difficulties. It is drawn from two sources,—one a list of the Rájás kept in the State archives, the other a list in the custody of the *mahant* of Jagannath, at Náhan. The former list shows the dates of each Rájá's accession and death; the latter only the length of his reign. The few discrepancies are most marked in the first few reigns (1099—1127), and for the period 1127—1583 the two lists are in strict accord with one or two exceptions. But with the reign of Bakhat Parkásh a period of confusion begins. The *mahant's* list omits Bhúpat Parkásh, but makes Bakhat's reign 32 years instead of 22, making the total number of years from Bakhat's accession to Ude Chand's demise 33, as in the State list. From 1616 to 1754 both lists give a total of 138 years, but there are numerous discrepancies in the lists of the Rájás, and, even when the names agree, in the length of the reigns. These probably point to dynastic troubles or interference in the succession on the part of the Mughal Emperors to which the State chronicles do not allude. Lastly, there is a discrepancy in the reign of Karm Parkásh who abdicated in 1815.

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1236 A.D. The earliest mention of Sirmúr by the Muhammadan historians occurs in the Tabaqát-i-Násiri under the year 634 H., when the Nizám-ul-Mulk, Muhammad Junaidi, who had rebelled against the Sultán Raziyyat, the daughter of Altamas, took refuge in the hills of Sirmúr-Bardár,[1] where he died.

1257 A.D. The chronicles of the State do not mention the events of 655 H. when Qutlugh Khán in his retreat from Hindústán to Lahore sought a refuge in Santúr-garh[2] and the Hindu Chiefs afforded him an asylum. Thereupon Mahmúd Sháh I attacked Santú, and Ulugh Khán-i-Azam penetrated as far as the fort and territory of Silmúr and devastated the Koh-i-Silmúr or hill tract of Sirmúr. The fort and territory of Sirmúr were then apparently in possession of that great Rái,Ráná Ranpal of Santúr, and he fled before the Muhammadans who plundered the market-place and town of Silmúr. The historian observes that before this time no Muhammadan army had ever penetrated this territory.[3]

1379 A.D. In the year 781 H., the Sultán Fíroz Sháh III made a progress through Ambála and entered the hills of Saháranpur. After taking tribute from the Ráis of Sirmúr and the other Hill States he returned to Delhi[4]

The next event of importance was the invasion of Taimúr. In his autobiography Taimúr says: "On the 14th of Jamádi-ul-Awal I crossed the Jumna with the baggage and encamped in another part of the Siwálik hills. Here I learnt that in this part of the Siwálik there was a *rájá,* of great rank and power, by name Ratn Sen." A road had to be cleared through the jungle, and on the 15th of the month Taimúr found himself between two mountains,—one the Siwálik, the other the Koka mountain. "The hills on both sides raised their heads to the clouds. In the front of this valley Rájá Ratn Sen had drawn out his forces as numerous as ants or locusts." But the Hindús broke and fled at the first onset, many being killed in the pursuit, and the victors obtained a great booty.

Cunningham identifies Ratn Sen of this account with Rájá Ratn Parkásh, who reigned from 1460 to 1490, but Taimúr invaded India in 1398-99. The chronological difficulty appears insoluble, but it is certain from Taimúr's account that he invaded the Kiárda Dún.

The Rájá Malhi Parkásh was a good ruler, religious and charitable. He wrested the fort of Malda from the Rájá of Srínagar in Garhwál. Rájá Udit Parkásh removed his capital from Rájban to Kalsi in Dehra Dún, and abdicated his throne in favour of his son. Rájá Somer Parkásh captured the fort of

[1] Bardár is probably Bhadrá Tibba in Saháranpur.

[2] The ruins of Santúr or Santaur lie at a place called Sindhuband, near Chhachhrauli, the capital of the modern State of Kalsia in the Ambála District.

[3] T. N., pages 706 and 839-40.

[4] E. H. I., iv, page 14.

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Ratesh, now in Keonthal, and made it his capital, but Súraj Parkásh returned to Kalsi, whereupon his subjects rose in revolt and attacked his palace, which was vigorously defended by his daughter, who fell in the struggle. Upon this Súraj Parkásh hastened from Kalsi and subdued the rebels, and also overcame the Thákars of Jubbal, Balsan, Kumhársain, Ghond, Sahri, Theog, Rawáin and Kotgurú, making them pay tribute, and appointing his brother Kalyán Chand to their charge. Kalsi continued to be the capital of the State. Rájá Bír Sál Parkásh abdicated the throne in order to devote himself to a religious life. Under Rájá Jagat Parkásh the Thákars of Jubbal, Balsan, Kumhársain, Sahri, Rawáin and other fiefs revolted, owing to the Rájá's mal-administration, but Bír Parkásh, an energetic ruler, reduced them to obedience, and built the fort of Háth-Koti on the boundary of Sahri, Rawáin and Jubbal. Nakat Parkásh made Neri his capital, but Garbh Parkásh resided in Háth-Koti. After him Brahm Parkásh made Kot and Garjari in Ratesh *pargana* the seats of government, and they so continued until Buhbal Parkásh removed to Kalsi. Karam Parkásh founded Náhan
1621 A.D. in 1678 Sambat. This valiant chief became the spiritual disciple of Báwa Banwári Dás, whose descendants still hold the temple
1634-35 A D. of Jagannáth at Náhan. In the 8th year of the reign of Shah Jahán, Nijábat Khán, *faujdár* of the country at the foot of the Kángra hills, offered to conquer Srínagar, in Garhwál, and asked for 2,000 horse to effect this object. These the emperor gave him, and accompanied by the army of the Rájá of Sirmúr, Nijábat Khán marched on Srínagar. On the way he took the fort of Shergarh which had been erected by the Zamíndár of Srínagar[1] on the bank of the Jumna in his own territory. He also took the fort of Kalsi[2] and made it over to the Zamíndár of Sirmúr, its rightful owner, who complained that the fort of Bairát had also been wrested from him by the Zamíndár of Srínagar, and declared that if a force were given him he could recover it. Troops were accordingly given him, and the fort was taken and made over to him. Nijábat Khán then marched on, took Santúr and entrusted it to Jagtu, the Zamíndár of Lakhanpur with 100 horse and 1,000 foot.

Nijábat Khán's troops met with disaster in his invasion of Garhwál. He lost his *mansab* and *jágír*, which were bestowed upon Mirza Khán, son of Shah Nawáz Khán and grandson of Abd-ur-rahim Khán, Khán Khánán, who become *faujdár* in his stead.

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[1] The Rájá of Garhwál. The hill *rájás* were ordinarily styled Zámíndárs by the Mughal emperors. But the rulers of Sirmúr have always been addressed as Rájás.

[2] Kálpi or Kálsi.

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Rájá Mandháta was a contemporary of the emperor Sháh Jahán, who by a *firmán*, dated 28th Jamád-us-Sáni, 1064 H., advised the Rájá that he had deputed Iraj Khán, *faujdár* of Jammu and Kángra, to conquer Srínagar in Garhwál, and invited the Rájá and the Zamíndárs of the hills to assist, promising that the adjacent territories of Kamaun should be conferred upon the Zamíndárs of that country, and those adjacent to his own dominions upon the Rájá in addition to his own possessions, while the Dehra Dún was to be added to the imperial dominions. By a second *firmán*, dated the 24th Moharram 1065 H., Khalíl-ulláh Khán was nominated commander, *vice* Bairám Khán, 10,000 troops being placed under his command.[1] Srínagar was conquered in the reign of Subhág Parkásh, who, in recognition of his services, received a *firmán*, dated the 11th of Rabi-us-Sáni, 1065 H., confirming the promised grant of territory and granting the Rájá whatsoever Khalíl-ulláh might propose in his favour. In consequence by an imperial *firmán*, dated the 22nd of Jamád-ul-Awal, 1065 H., the Rájá was granted the *iláqa* of Kotáha, and the Rájá accordingly expelled the Zamíndár of Kotáha and annexed that teritory. Before his accession in 1068 H., Alamgír sent the Rájá a *firmán*, through Prince Muhammad Sultán, to notify his resumption of power. This *firmán* bears the seal of Alamgír as prince, not as emperor. 1654-55 A.D.

In 1069 H., Alamgír sent a second *firmán* calling upon the Rájá to prevent and intercept all correspondence between Sulaimán Shikoh, then at Srínagar, and his father, Dára Shikoh, passing through the State. This *firmán* also conveys news of the defeat of Shuja, and states that Sultán Muhammad, through whom it was sent, had been despatched in pursuit. Another *firmán* of this year reiterates the request that the guards placed to prevent the correspondence in question should be carefully supervised, and states that Rájá Ráj Rúp[2] had been deputed to chastise the Zamíndár of Srínagar, and that the Rájá should assist in the extirpation of his enemy, the Zamíndár. A further *firmán* informs the Rájá that Rájá Ráj Rúp would attack Srínagar from one side, and Ra'ad Khán from the other, and that the Rájá should co-operate with the latter.[3]

This Rájá, Subhág Parkásh, was a good administrator, and improved and encouraged agriculture. This led the emperor

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[1]Khalíl-ulláh's campaign occurred in 1065 H., according to the Sháh Jahán-náma, which adds that the Zamíndár of Sirmúr had never before allied himself with the Delhi empire, and that on his joining the imperial forces he was distinguished by the issue of an edict conferring on him the title of Subhág (Sabhák) Parkásh. The campaign is fully described in the Sháh Jahán-náma, E. H. I., vii, pages 106-07.

[2]Uncle of Rájá Jaswant Singh of Jodhpur.

[3]The *firmáns* of Alamgír address the Rájá by the title of Qudwat-ul-Imsál, thus showing that he ranked higher than Rájá Ráj Rúp, who is addressed as Zubdat-ul-Imsál.

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Alamgír to confer upon him in the third year of his reign the *iláqa* of Kalákhar by *firmán*, on the ground that its Zamíndárs had mismanaged it. This would seem to be the modern *iláqa* of Kolagadh, which lies near Dehra Dún, and is still held by the State in proprietorship.

Rájá Subhág Parkásh left two sons, Behári Mal and Hari Singh, of whom the former succeeded him under the title of Budh or Bidhi Chand Parkásh, receiving a *firmán*, dated 10th Safar in the 10th year of the reign of Alamgír (1075 H.), in which that emperor recognised his succession. By a *firmán*, dated 11th Zulhij in the 16th year of his reign (1084 H.), the emperor asked him to permit a contractor to take *sál* timber from the Kalákhar forest free of charge and to refund to him any dues which had been levied. Timber worth Rs. 8,000 was, in consequence, taken for imperial use.

By a *firmán*, dated the last day of Safar in the 17th year of Alamgír's reign (1085 H.), the Rájá was required to expel Súraj Chand, a son of the late Zamíndár who had usurped the Pinjaur *pargana* which formed part of the estate of Nawáb Fida Khán,[1] the emperor's foster-brother. This *firmán* was duly executed by the Rájá, who took possession of Pinjaur, Sahwána, and the forts of Jagatgarh and Muzaffargarh, now in the Ambála District. The *firmáns* addressed to Súraj Chand appear to have been taken in these operations, for they are preserved in the State archives. In 1098 H. the Rájá represented to the Emperor that the Rájá of Srínagar had seized some of his *parganas*, and the Emperor accordingly despatched a force to aid him in recovering them. In consequence, the Rájá of Srínagar surrendered the fort of Bairath Kalsi to Rájá Budh Parkásh. In 1100 H., the Rájá received a *firmán* acknowledging his letter of thanks and directing him not to interfere with the Rájá of Srínagar in future. The Rájá also carried on a curiously interesting correspondence with the Begam Jahán Ara to whom he used to send musk, wild pomegranates and game, receiving valuable *khillats* in return. The Begam's fondness for jungle-fowl and pheasant is expressed in her letters. Ice or snow was also sent to her, being stored at the foot of the hills in ice-pits, and thence sent to Delhi in the hot weather. The Begam once complains of its bad quality, and in reply is told by the Rájá that her *daroghá* (steward) is careless and omits to pay the labourers honestly, whereupon the Begam warns the *daroghá*.[2]

Jog Ráj, son of Budh Parkásh, succeeded Bidhi Chand under the title of Mat or Medni Parkásh, receiving recognition and

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[1]For a Fidal Khán, see E. H. I., vi, 418-20, 425-27.

[2]The ice was stored in Sirmúr and thence carried by porters to Dhamrás on the banks of the Jumna. There it was packed in boxes and sent in rafts to Daryápur in *pargana* Khizrábád, and thence again in boats to Delhi. The journey from Daryápur to the capital occupied three days. E. H. I., vii, page 106.

a *khillat* from the Emperor. In his reign Gurú Govind Singh came to Paunta in this State, and made it his residence. CHAP. I, B. History.

The Gurú resided in Anandpur, then in the Kahlúr State, but on refusing to surrender an elephant to Rájás Bhím Chand and Hari Chand of Biláspur he was compelled by them to quit that place and went to Toka. Thence he was brought to Náhan by the Rájá, Mat Parkásh, and from there he proceeded to Paunta. Meanwhile the Rájá of Kahlúr had gone to Srínagar to celebrate the marriage of his son with the daughter of Fateh Sháh, Rájá of Srínagar, and found that the Gurú had sent wedding presents to Rájá Fateh Sháh. These presents he compelled the latter to return as the Gurú was his enemy. Upon this the Gurú made ready for war, and Hari Chand, with Fateh Sháh, advanced to attack him. The opposing forces met at Bhangani on the Jumna, and the Gurú was completely victorious, both Fateh Sháh and Hari Chand being slain—the latter, it is said, by an arrow from the Gurú's own bow. The *Ránís* of both the fallen leaders became *sati*, and their eight tombs are still shown at Bhangani. The Gurú pitched his flag of victory here also, and a Gurúdawára still marks the spot. Mat Parkásh died childless in 1761 Sambat. Hari Parkásh, the second son of Budh Parkásh, now ascended the throne, being recognised by the *firmán* of Alamgír, dated the 2nd of Rabi-ul-Akhir, 1115 H. His reign of only eight years ended in 1769 Sambat, and he was succeeded by his son Bije Parkásh—a title which he chose in preference to that of Bhím Parkásh, suggested to him by the Emperor Bahádur Shah. He was succeeded, in 1793 Sambat, by Partíp Parkásh, whose weak rule caused his feudatories to rebel. His eldest son and successor, Kírat Parkásh, effected great reforms. He was victorious over the Rájá of Srínagar, and after routing him turned his arms against the Sikhs, taking Naráingarh, Rámpur, Thánadára, Rámgarh, Morni, Pinjaur and Jagatgarh. Having consolidated his power and secured internal peace, he entered into an alliance with Rájá Amar Singh of Patiála, and recovered Saifábád for that ruler when it had been lost to him in the rebellion headed by his *wazír*, Ganga Rám. Again, when Ghulám Qádir Khán, Rohilla, invaded Kahlúr, Kírat Parkásh sent an army to its assistance, and he led his forces in person to aid the Garhwál Rájá against the Gurkhás. In this campaign, however, his ally abandoned the field, leaving the Sirmúr forces without provisions, but Kírat Parkásh was, nevertheless, able to make headway against the Gurkhas single-handed, and concluded with them a treaty which fixed the Ganges as the boundary between their kingdoms. Unhappily the Rájá died suddenly on the return march at Lakarghát in Sambat 1827. 1770 A.D.

He was succeeded by his sons Jagat Parkásh and Dharm Parkásh. The latter's reign was an eventful one. Rájá Rám Singh of Nálágarh encroached on the lands of his tributaries, and

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Dharm Parkásh marching against him made the Rána, Jagat Chand, of Bhágal, prisoner, and halted at Pinjaur where he levied the tribute due from his feudatories. There he received intelligence that Kanwar Prákram Sháh of Srínagar had seized the fort of Khushhálpur near the Dehra Dún, and despatched an army under Kanwar Isri Singh to recover it. This was effected after a pitched battle in which Prákram Sháh was wounded.

1793 A.D.

About this time Sansár Chand, Katoch, the Rájá of Kángra, invaded the dominions of Mahá Chand, Rája of Kahlúr, and took possession of his strongholds north of the Sutlej. Mahá Chand thereupon sent men to Dharm Parkásh to solicit help, promising to pay him a lakh of rupees as *nazrána*, and Dharm Parkásh accordingly marched at the head of his own troops and those of Kahlúr, with his Thákar allies and Rám Singh of Hindúr, to Charartu on the north bank of the Sutlej and on the boundary of the Katoch territory. In the engagement which ensued he met Sansár Chand in single combat and fell by his hand. This event occurred in 1850 Sambat.[1]

Dharm Parkásh left no issue and was succeeded by his brother Karm Parkásh, whose indolence and inexperience were disastrous to the State. The most influential of Dharm Parkásh's officials, Ajib Singh, Prem Singh and Kishen Singh, conspired with Kanwar Ratan Singh, the Rájá's brother, whom they desired to place on the throne. They besieged the Rájá at Kángra, a fort, now in ruins, in the Dún, some 32 miles from Náhan. In the fighting that ensued, one Cholu Mián, who closely resembled Karm Parkásh in appearance, was killed and the rumour spread that the Rájá had been slain. Taking advantage of this the Rájá managed to escape with his family from the fort and reached Tánorú, whence, aided by Jhanju headman, he fled to Kalsi. Ratan Parkásh then seized the throne, but Karm Parkásh appealed to Káji Ranjor Thápa, the Gurkha chief, for aid, promising to acquiesce in the Gurkha's seizure of the Dehra Dún, though it lay west of the Ganges. The Gurkhas promptly seized their opportunity and invaded Sirmúr, expelled Ratan Parkásh, and established their own government, leaving Karm Parkásh in no better position than before. The officials of Kotáha, Rámgarh, Láharpur, Morni, Pinjaur, Jagatgarh and other places threw off their allegiance to the State, and these fiefs were thus lost to it for ever. Kanwar Gopál Singh, the heir-apparent, died about this time, but the Goler *Ráni* bore three sons, named Fateh Parkásh, Mán Singh and Jai Singh, to the Rájá, and thus saved his line from extinction. The Rájá was at this period a refugee in Subáthu in the *iláqa* of Rámgarh, which had been granted for faithful service to Khushhál Singh, but his sons

[1]For a legend, in which Fateh Parkásh is represented as Sansár Chand's opponent, see Temple's *Legends of the Punjab*, II, page 144.

Máldeo and Naráin Singh, though bound by the terms of their grant to furnish troops, renounced their allegiance and told the Rájá to quit Subáthu. Upon this the Rájá appealed by a *mazharnáma* or protocol, dated May 1st, 1812 A.D., to the neighbouring rulers, but though the document bore the seals of Mahárája Sáhib Singh of Patiála and other chiefs, it was fruitless, and the Rájá with his family and *wazír*, Mauji Rám Mahta, was compelled to seek an asylum at Buria. The Goler *Ráni*, a wise and courageous woman, now took upon herself the direction of the Rájá's affairs and appealed to Colonel Ochterlony, then Political Agent at Ludhiána.

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This appeal coincided with the British declaration of war against the Gurkhas, and a force advanced to recover Náhan from them. Having driven the enemy out of Kalingar fort in the Dún the British encamped at Náhan, while Káji Ranjor Thapa shut himself up in Jaitak, a fort which stood on a lofty peak, seven miles from Náhan. On the 7th December 1814 the British attacked this stronghold. The Gurkhas evacuated, but fell suddenly upon the British troops, exhausted and disorganized by the difficulties of the ascent. The result was a severe reverse for the British, whose loss was heavy. Jaitak held out for four months until Káji Ranjor evacuated it in pursuance of the treaty entered into by the Nepál Government with the British in 1815.

Sirmúr was in the same year restored to its ancient rulers, but Karm Parkásh was not reinstated, the *sanad* being granted to his son Fateh Parkásh and the Goler *Ráni* being appointed regent during his minority. The *pargana* of Jaunsar, with the forts of Morni, Jagatgarh and the Kiárda Dún were, however, retained by the British Government, and that of Hanro Gurchari made over to Keonthal.

Karm Parkásh continued to reside at Buria till his death in 1826. He had four daughters, one married to Sukhdarshan Sháh of Garhwál, two to Rájá Bije Chand of Nálágarh and the fourth to Rájá Kharak Chand of Biláspur. The proposed marriage of Rájá Fateh Parkásh with a daughter of the Rájá of Garhwál was not carried out as the expense would have been too great, and General Ochterlony had stopped the levy of the *phánt-biáhlari* or benefice, levied to meet the cost of marrying the Rájá's children. Under the Goler Ráni's regency the affairs of the State were not well administered, owing to the self-seeking apathy of the officials, but Miáns Devi Singh and Dalíp Singh, sons of the Miáns Khushhál Singh and Rám Deo, of Rámgarh, executed a deed of allegiance in 1823, thus attaching Rámgarh firmly to the State. In 1827 Fateh Parkásh was invested with full powers under a proclamation of General Ochterlony, and in 1833 the Kiárda Dún was restored to him on payment of Rs. 50,000.

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In 1838 the Rájá offered a contingent for the 1st Afghan War and was thanked by Government for this offer.

The 1st Sikh War.

On the outbreak of the 1st Sikh War the Rájá sent a contingent under Dhíraj Singh Khwás to join the British at Hari-ki-pattan, where it rendered good service.

1850 A.D.

Rájá Fateh Parkásh died in Jeth, Sambat 1907, after a reign of thirty-five years, twenty-three of which were subsequent to his minority. He was an able administrator. He was succeeded by his elder son Rájá Raghbír Parkásh. Rájá Raghbír Parkásh left three sons, of whom the youngest Kanwar Devi Singh (an illegimate son) became an Extra Assistant Conservator of Forests, and two daughters, of whom the younger is the mother of Major Rájá Jai Chand of Lambágraon.

The next Rájá, Shamsher Parkásh, inaugurated a new era in the State. During his minority the administration was carried on by the State officials. He was married to a daughter of the Rájá of Keonthal, a lady of great beauty and ability, who used to conduct the judicial and administrative business of the State in his absence. On her death he abandoned the palace, making the Shamsher Villa, which he had built, his residence. In her memory he laid out the gardens known as the Ráni Taláb Bágh at Náhan.

Rájá Shamsher Parkásh's policy was to anglicise the administration of the State. He toured incognito throughout India, making himself minutely acquainted with the administration of public offices. He established regular police, judicial and revenue courts, a district board and a public works department, and gave Náhan a municipality. Dispensaries, schools and post-offices were opened and an attempt made to develope the iron mine at Chehta, but this proving unremunerative he established the foundry at Náhan where the well-known sugarcane mills are manufactured. His greatest achievement however was the colonization of the Kiárda Dún, hitherto a wild and densely forested tract. The land revenue of the State was also settled and proprietary rights conferred on the *zamíndárs*. The forests were preserved and became a source of revenue. These and his other reforms will be found fully described in the sections relating to the various State departments.

Rájá Shamsher Parkásh received a *khillat* for services rendered in 1857. In Lord Lytton's viceregency he was appointed a member of the Imperial Legislative Council. He received the K. C. S. I. in 1876 and the G. C. S. I. in 1886, his salute being raised to 13 guns as a personal distinction. He was also accorded the honour of a return visit from the Viceroy. In 1896 the State was removed from the political control of the Superintendent, Simla Hill States, and placed under that of the Commissioner of Delhi.

After a reign of forty-two years, during the last three of which he suffered from ill-health induced by his strenuous devotion to his State, Rájá Shamsher Parkásh died in October 1898. He was succeeded by the present Chief, Rájá Sarindar Bikram Parkásh, who was installed by Sir Mackworth Young on October 27th of that year. The Rájá had been carefully educated in the late Rájá's time. Born in 1867, he had been raised by degrees to the position of Muáwan of the State and had married a daughter of the late Rájá of Suket by whom he has one son, the Tikka Amar Singh, and a daughter. In 1901 the Rájá received the K. C. S. I., and in 1902 he was appointed a member of the Imperial Legislative Council. Accounts of his various reforms will be found under the sections dealing with the Departments concerned. The Rájá made a present of 20,000 lbs. of tea to the Government for the soldiers engaged in the South African War.

CHAP I, B.

History.

The Rájá of Sirmúr ranks sixth among the Punjab Rájás, and is the senior of the Rájpút rulers of the Simla Hills.

CHAP I, B.

Genealogical tree.

RAJAS OF SIRMUR.

- Rájá Dharm Parkásh.
  - Rájá Karm Parkásh.
    - Rájá Fateh Parkash, d. 1850.
      - Rájá Raghbír Parkásh, d. 1856.
        - Rájá Shamsher Parkásh, G.C.S.I., b. 1842, d. 1898.
          - Sir Surandar Bikram Parkásh, K.C.S.I., b. 1867.
          - Major Bír Bikram Singh, C.I.E.
        - Kanwar Súrat Singh, b. 1853.
      - Súrjan Singh, d. 1881.
        - Ranjor Singh, b. 1874.
      - Bír Singh, d. 1882.

Section C.—Population.

CHAP. I, C. Population. Density. *Table 6 of Part B.*

SIRMUR, with 122 persons to the square mile, stands twelfth in density among the Native States under the Punjab Government (the Simla Hill States being taken as one). The density of the total population on the cultivated area is 935·8 souls to the square mile and the pressure of the rural population on the cultivated and culturable areas is 892·6 and 570·2, respectively.

Density by Tahsíls.

The population and density of each Tahsíl are shown in the table in margin. The density on the cultivated area is also added to show the actual pressure on the soil. Rainká and Náhan are densely populated Tahsíls as regards the cultivated area.

Tahsíl.	Population (1901).	Density	
		On total area.	On cultivated area.
Náhan ...	17,886	86	1,111·6
Paunta ...	29,072	116·3	632
Rainká ...	53,243	142	1,157·4
Pachhád ...	35,486	125·8	959

Towns and villages.

The State only contains one town, Náhan, its capital, which had, in 1901, a population of 6,256 souls.

The increase since 1891 is only nominal. The State contains 973 villages. The average population per village (133) is lower than in any other Punjab District or State, except Chamba. 95 per cent. of the population live in the villages. The village of the census returns is purely a revenue unit comprising a number of isolated houses and hamlets. Trans-Giri the natural and ancient unit is the *bhoj*, which has a common burning ground and a common meeting place for amusements and social or religious gatherings, subscriptions being raised throughout the *bhoj* in cash and kind for common objects. The people of a *bhoj* moreover have common leaders, and the bond which unites them is a close one. On the other hand, each large group of houses has a temple of its own, a common thrashing floor and a common stove for frying grain for *sattu.* Both cis- and trans-Giri detached habitations (*dohchis*) are common, being used in winter or summer according as the real house is too cold or too hot. Large villages are rare, and the tendency in the newly founded villages is to build a number of detached hamlets near the cultivation, in contrast to the older villages, which were compact, with *dohchis* near the water-courses, pastures and fields.

Growth of population. *Table 6 of Part B.*

Table 6 of Part B shows the population of the State as it stood at the three enumerations of 1881, 1891, and 1901. No census was taken in 1868, but in 1875, at the first settlement, the population was found by a rough census to be 93,099 souls. An increase of 10·5 per cent. in the decade 1881-91 was followed by a further advance of 9·3 per cent. in 1891-1901,

CHAP. I, C.
Population.
Growth of population.

the actual increase being 11,553 since 1891. The State's advance in population is wholly due to immigration, but for which it would have actually decreased.

The increase in population has not been by any means uniform in the different Tahsíls, as the marginal table shows. The most prosperous Tahsíl is Páunta which has nearly doubled its population since 1881, Náhan lost in 1891-1901 the increase gained in the preceding decade. Pachhád and Rainká have increased since 1881 at an equal rate, the period of advance in the former being 1891-1901 and in the latter 1881-91.

Tahsíl.	Total Population.			Percentage of increase or decrease.	
	1881.	1891.	1901.	1891 on 1881.	1901 on 1891.
Total for the State.	112,371	124,134	135,687	+10·5	+9·3
Náhan ...	17,525	19,320	17,886	+10·2	—7·4
Paunta ...	14,414	19,476	29,072	+35·1	+49·3
Pachhád ...	32,179	32,493	35,486	+1	+9·2
Rainká ...	48,253	52,845	53,243	+9·5	+·7

Migration.
Tables 8 and 9 of Part B.

The following table shows the effect of migration on the population of the Sirmúr State according to the census of 1901 :—

Immigrants.	Persons.	Males.	Females.
I. From within the Punjab and North-West Frontier Province.	17,373	10,397	6,976
II. From the rest of India	3,701	2,222	1,479
III. From the rest of Asia and other countries ...	16	12	4
Total immigrants ...	21,090	12,631	8,459
Emigrants.			
I. To within the Punjab and North-West Frontier Province.	3,920	1,380	2,540
II. To the rest of India	490	275	215
Total emigrants ...	4,410	1,655	2,755
Excess of immigrants over emigrants ...	16,680	10,976	5,704

District, State or Province.	Total immigrants.	Number of males in 1,000 immigrants.
Ambála	8,145	596
Simla	579	558
Hoshiárpur	3,805	605
Kalsia	277	596
Simla Hill States	1,669	459
Kángra	704	821
Mandi	287	690
Jullundur	326	623
Patiála	874	540
United Provinces of Agra and Oudh ...	3,002	598
Kashmír	441	569
Nepál and Bhután	106	755

The bulk of the immigration is from the Districts, States and Provinces in India noted in the margin.

District, State or Province.	Males.	Females.
Ambála	501	1,339
Simla Hill States	307	546
Patiála	116	264
United Provinces of Agra and Oudh ...	274	215

The emigration is mainly to the Districts, States and Provinces noted in the margin.

The State thus gains 16,650 souls by migration, and its nett interchanges of population with the Districts, States and Provinces in India, which mainly affect its population, are noted in the margin.

District, State or Province.	Nett gain from + or loss to —.
Ambála	+ 6,305
Simla *with Hill States*	+ 1,257
Kángra	+ 645
Mandi and Suket	+ 310
Hoshiárpur	+ 3,780
Jullundur	+ 317
Patiála	+ 494
United Provinces of Agra and Oudh	+ 2,513
Kashmír	+ 441

Comparison with the figures of 1891 shows that Sirmúr gained by intra-provincial migration alone 13,453 souls in 1901, or 5,035 more than in 1891.

Gain or loss by intra-provincial migration.	1901.	1891.
Total	+ 13,453	+ 8,418
Hoshiárpur	+ 3,780	+ 1,675

By intra-imperial migration, *i.e.*, migration in India, both within the Punjab and to or from other Provinces in India, the State gained, in 1901, 16,664 souls.

CHAP. I, C.

Population.

Ages.

Table 10 *of Part B.*

The figures for age, sex and civil condition are given in detail in Table 10 of Part B. The following statement shows the age distribution of 10,000 persons of both sexes:—

Age period.	Males.	Females.	Persons.	Age period.	Males.	Females.	Persons.
Infants under 1 ...	130	116	246	25 and under 30	477	379	856
1 and under 2 ...	72	70	142	30 " " 35	535	454	989
2 " " 3 ...	132	123	255	35 " " 40	340	246	586
3 " " 4 ...	127	133	260	40 " " 45	449	326	775
4 " " 5 ...	125	114	239	45 " " 50	215	135	350
5 " " 10 ...	646	574	1,220	50 " " 55	290	208	498
10 " " 15 ...	639	472	1,111	55 " " 60	93	60	153
15 " " 20 ...	486	390	876	60 and over ...	332	242	574
20 " " 25 ...	473	397	870				

Diseases.

In the lower hills fever is the commonest malady, typhus being unknown. Cholera only appears on an average about once in ten years, and small-pox has not been epidemic since 1890 though isolated cases occur.

Malarial fever.

In Náhan town and the lower hills malaria becomes prevalent in April or May, and lasts all through the rains, being at its worst when they cease, in September, after which month till the middle of November the daily average of attendance at the hospital is very high. Enteric is rare. In the upper hills, trans-Giri, malaria and its complications are unknown, and cases of enlarged spleen are always traceable to residence in the lower hills or in the plains.

Relapsing fever.

Relapsing fever is common in the hills nearly every year in the hot weather, and in some years causes a great many deaths. The 'Paháris' dread it as much as they do cholera, isolating the patient and surrounding his house with a thorn hedge.

CHAP. I, C.

Population.

Syphilis.

Syphilis is unfortunately widespread in the hills, and is a potent factor in determining the population.

In other respects the health of the people is good.

Plague.

The State is entirely free from plague, thanks to the strict enforcement of quarantine rules.

Treatment of children.

The custom of placing little children where a stream of water trickles on to their heads (*nálá dena*) is as common here as in the neighbouring Hill States. It is said that this process makes the head strong enough to bear the severe cold of a hill winter.

Curious superstitions exist in connection with the ailments of childhood. Two of these are known *mithá* and *masáni*. The symptoms of *mithá* are coldness in the ears, and it is cured by taking a reed, one foot long, with its roots and repeating a *mantra* over it. If the child is really suffering from *mithá*, the reed is supposed to grow longer by virtue of this *mantra*, and the extra length is cut off with a sickle. This is done thrice, and the reed is then broken, spat on and thrown away. The exorcist repeats this process for three days. In *masáni* the child gets thinner day by day, and his body has an offensive smell. To cure this, a herb called *gátod*, which grows in the Rájpura forests and elsewhere, is used. This root is dried and two *ratís* of it mixed with the milk of a tigress, *káli jiri* and *ajwain* (or *Ligusticum ajowan*). These drugs are rubbed into milk drawn from the mother's breast, and the mixture is given to the child. Another cure is effected with an earthen lamp with thirty-two wicks. In this mustard and other oils are burnt. The lamp is called *gainá*. It has a hollow in the centre in which pistachio nuts, flowers and perfumes are placed. Seven marks are made with vermilion on the lamp and one on the forehead of the child. All the thirty-two wicks of the lamp are lit, and after it has been waved round the head of the child and the head of the mother it is taken beyond the limits of the village and placed in the forest.

Birth customs.

The *mátri havan* or worship of the family *deota* is observed in the 7th or 9th month of pregnancy to avert miscarriage, by Gújars, Jats and other immigrant tribes, but the hill tribes have no such ceremonies. In Rainká the husband refrains from killing any animal with his own hand during his wife's pregnancy, but he may eat meat.

Trans-Giri the mother is attended at birth by her husband, a midwife only being called in in difficult cases, and she herself

CHAP. I, C.

Population.

Birth customs.

buries the *placenta.* Rich people usually retain low caste women for general service on such occasions. *Gurani* (coarse sugar boiled in water) is prepared for the mother by her husband, and *ajwain* is also given her. The people of Kángra and the adjoining country give *sur,* their national drink, to the mother; in some cases meat is also given. On the sixth and again on the eleventh day, she plasters the whole house and is then purified, *havan* being performed, and branches of *paja padam* and *bhikon* trees being burnt. Only occasionally are Brahmans fed or a *dham* (feast) given or a *jag*[1] held. At the birth of a boy *dhákís* play music, the fee for which service is one rupee. The period of impurity only lasts eleven days, for which period the mother uses a separate *huqqa* and eating utensils. The *chhut* or impurity only affects her household, not other relatives. A *pujári* (priest), however, does not eat anything at their hands for a month, and if a birth occurs in his own house, he does not worship the god for eleven days.

A Brahman casts the child's horoscope on the seventh, ninth, eleventh, or at latest twentieth day after its birth. His fee is one rupee. The child is named when six days, one, three or five months old, on an odd day of the month, and after it has been taken out of the house for the first time.

In Tahsíl Rainká and in the trans-Giri parts of Pachhád and Paunta the name is proclaimed aloud by a Brahman or a relative. Sometimes walnuts, or *til-cháwali* (oil-seeds and rice mixed with coarse sugar) are given to the people assembled on this occasion.

When a boy is taken out of the house for the first time the people of Náhan Tahsíl put a piece of silver in his hands and make him touch the earth. The *dasuthan* or purification ceremony is the most important of the birth customs.

Nalwa chhedan or cutting of the navel string.

Much superstition attaches to the naval cord among the hill people.

In Rainká Tahsíl, in the higher hills of Paunta and in those parts of Pachhád where the people do not usually employ a midwife, the mother cuts the child's *nalwa.* In other parts of the country the midwife cuts it. In Náhan and amongst those who follow the customs of the plains the part of the *nalwa* is buried in a secure place, while the trans-Giri people keep it safely. It is generally cut on a piece of silver. The hillmen preserve it carefully to avoid its falling into the hands of a magician or ill-disposed person. Trans-Giri it is believed that its preservation makes the child brave and successful. Both cis- and trans- Giri some people put a small portion of it in a silver case and tie it round the child's neck before it is

[1] A *jág* or *jágá* (from *jágná*) is the celebration of religious rites through a whole night.

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Population.

Nalwa chhedan or cutting of the navel string.

brought out of the house. It is also believed in the higher hills that the loss of the *nalwa* is fatal to long life and prosperity. The cloth in which the child was wrapped for the first time is also preserved. In Náhan Tahsíl a mother shows it to her children at their marriage and thus reminds them of their obligation to her.

Midwives.

Trans-Giri the midwife is a Chanál or a Koli by caste. Elsewhere women of the weaving, cotton-cleaning, Bhandéla and even Bhát castes officiate. Only in Náhan town are skilled midwives found. The lady doctor at the female hospital there teaches the work practically.

The duties of a midwife differ according to the status of the family. In good families she is not allowed to go out of the house for the first eleven days and is in constant attendance on the mother. On no account is she allowed to serve two patients at once. In other families she is only present at the accouchement, and pays occasional visits after it. Her wages are not fixed, but depend chiefly on the means of the family. They are never less than a rupee with a little grain and *gur*, or coarse sugar, but at the birth of a girl poor people give no money. In rich houses a midwife gets a reward for every service. At the birth of a son she receives a gold or silver ornament or one or more coins according to the father's means. Again, when she cuts the *nalwa* she gets some gold or silver coins; similar gifts are put in the water in which the mother takes her bath, and this is repeated two or three times. When dismissed she gets gifts of clothes, ornaments and cash, and she claims as a right the clothes and bedding used by the mother during her confinement.

Wet-nurses.

In the Dhárthi *iláqa* of Tahsíl Náhan women with large families act as wet-nurses. They take the child to their own home, few going to the child's house. People of the adjoining districts, Ambála, Sahíranpur, Karnál, and of Patiála and Kalsia States are their chief customers. A wet-nurse gets a cow or its value, clothes and a little cash at the beginning of her service and monthly wages averaging Rs. 5 per month. She is also given clothing for herself and the child, with bedding. When the child is taken from her at the age of four or five she gets a substantial gift of ornaments, clothes and cash, and she is treated on subsequent social occasions in the family as the child's half mother. Wet-nurses of the Dhárthi are generally Kanets.

Choice of a name.

Trans-Giri the father selects a name for the child. Some children are named after the family god or the god, goddess or saint who is supposed to have caused its birth. One whose elder brothers have died in infancy is given an opprobrious name.

CHAP. I, C.
Population.
Dasuthan.

On the tenth day after the birth ten Brahmans are feasted. Trans-Giri only three Brahmans are fed on the third day. The mother's relations send clothes and ornaments for the child Cis-Giri the father sends some *gur* with the news of a son's birth to his wife's people and on the Dasuthan day they send silver bangles (*karas*) and clothes for the child. Other relatives and friends also send clothes and bangles. Rich people also feast relatives and friends on this day.

Sex.
Table 16 *of Part B.*

The number of males in every 10,000 of both sexes is shown below :—

Census of		In villages.	In towns.	In the State.
All religions ...	1881 ...	5,624	5,835	5,634
	1891 ...	5,561	5,952	5,580
	1901 ...	5,551	5,772	5,561
Census of 1901...	Hindús ...	5,527	5,907	5,542
	Sikhs ...	7,341	5,500	7,020
	Muhammadans...	5,921	5,338	5,801

Year of life.	All religions.
Under 1 year	470·5
1 and under 2	490·4
2 " " 3	481·6
3 " " 4	508·9
4 " " 5	475·4

The marginal table shows the number of females to every 10,000 males under five years of age in the census of 1901.

Marriage.

At Náhan, and in the Dún, both Hindús and Muhammadans follow the customs of the plains, but the ceremonies in the hills and trans-Giri tracts merit some description. Trans-Giri early marriage is the rule, and children who cannot walk are wedded. In most parts betrothal is arranged before the age of one, but no evils result from this practice, as the girl can dissolve the contract

at any time by paying compensation. If, when she comes of age, she dislikes her husband, she returns home, arranges a marriage with some one else, pays *rít* to her first husband, and goes to live with the new one. Her first husband cannot refuse to accept the *rít*, though he may haggle over the amount. Women can thus change their husbands when, and as often as, they choose, and this liberty is not considered an evil. The payment of *rít* is essential, and no second marriage is valid unless and until the first has been dissolved by its payment. It is unlawful to accept payment from a widow, as she is at liberty to remarry without paying it. The same customs prevail in Sain and Dhárthi.

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Population.

Marriage.

Betrothal.

A regular betrothal is effected thus :—The bridegroom's people send a seer of *ghí* and a lump of sugar to the bride's relatives. If they accept them, the betrothal is complete. Some people also send clothes, myrtle, *mauli* (red, yellow, and white coloured thread) and even cash. Cis-Giri the age of betrothal varies from five to fifteen, but Rájpúts effect betrothal and marry between fifteen and twenty, both ceremonies being performed almost simultaneously. The Jammúwál Gújars favour early marriages, as do the Brahmans, Bánias and similar castes in and around Náhan. Trans-Giri, and to some extent cis-Giri, it is customary to sell daughters, only Rájpúts avoiding the practice. Brahmans and Bánias as well as Kolís and other artizan and trading castes have no objection to it. Well-to-do people, however, avoid it. Thus *pun* marriage, in which the bride's parents receive nothing from the bridegroom, are confined to the upper classes, but the mass of the Kanets and Bháts consider themselves entitled to some compensation for bringing up a daughter. A betrothal is usually cancelled if one of the parties to it becomes insane or is attacked by leprosy or some other incurable disorder. Though it is considered most improper to wantonly cancel a betrothal, the discovery of any physical defect in one of the parties is held to justify it.

Dowry.

Trans-Giri the dowry given to the bride is very small. Even rich people do not give more than thirty or forty rupees worth of articles of all sorts, such as jewelry, clothes and some utensils. Cattle and household furniture are not given. In the cis-Giri hill tracts the dowry is small. On betrothal clothes, utensils, beds, and other household requisites are given, cattle being given at the *phernu ghirnu* (or *mukláwa*) when the bride goes to her husband. The idea in giving a small dowry is that on dissolution of the marriage when the husband has to refund the dowry difficulties may not arise.

Neodhari are presents made by guests to their host. Among the rural population of the hills these consist of one or more rupees, a little flour and *ghi*, and a he-goat,

CHAP. I, C.

Population.

Forms of marriage.

Of the eight distinct forms of marriage recognised by the Hindu Law, the *asurá* or marriage by purchase is the one peculiarly distinctive of the indigenous people in Sirmúr. Whether this form was of Aryan origin or whether it was handed down from the older population, it marks a stage in advance of the system of marriage by capture, but it differs fundamentally from the orthodox Hindu theory of marriage as a sacrament, in that it regards it as a civil contract terminable by the mutual consent of both parties, and the Hindu idea that the wife is one-half of her husband's body is hardly existent in this State, except amongst the Rájpúts and other castes which follow the customs of the plains. At a virgin's wedding religious rites are performed, but they are not essential in a widow's remarriage or in that of a woman purchased from a former husband. In most cases the only ceremonies observed in practice are the fixing of an auspicious day,[1] the putting on of the nose-ring by the priest who officiates for the bride's family, a feast to friends and relations, and the lighting of a sacrificial fire by the village priest, whose knowledge of the Shástras is limited. Both in the Sain *iláqa* and trans-Giri, if a man and a woman cannot be married owing to some astrological obstacles, the marriage rites are performed with a brother of the real bridegroom, but he has no claim on the wife whom he has formally married.

Among some of the Kanets, Bháts, Kolís, etc., and generally trans-Giri, marriage is not perfomed in the orthodox manner (*phera*) by circling round the sacred fire, but the *jhajra* form is used or the simple rite of putting the nose-ring[2] into the bride's nose is resorted to. Sometimes in *rít* marriage even this ceremony is dispensed with. *Jhajra* marriage is thus solemnized :—After the betrothal, the bride-groom's father, or in his absence some near relation, goes to the bride's house, with two or three friends, taking with him a *nath*, some dresses and as many ornaments as he chooses to give. The *pandit* recites *mantras* at an auspicious time and the women sing wedding songs. Then the *pandit* places the *nath* in the bride's nose, *gur* or *shakar* is distributed among those present, and then the bride, wearing a red dress, follows the visitors to her husband's home, followed by a relative or two. At an auspicious

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[1] In the Sain *iláqa* there is a special custom in regard to the fixing of the wedding-day. Each party deputes a number of male relatives and friends, accompanied by the family Brahman, to choose a day, and they usually meet in the bride's parent's house. If they agree on a day, Rs. 2 and five seers of grain are given to the bride on the bridegroom's behalf, and then the whole party goes to a place on the road by which the *barát* is expected to enter the village. Here a straight line intersected by thirteen cross lines is drawn. This is called *kar dharna* (*kar*—line), and each cross-line represents a misfortune, the idea being that even if thirteen calamities befall the contracting parties, they will celebrate the wedding. The number of persons in the *barát* and even the sum to be paid to the bride's people is also settled, and sometimes paid, at this spot. After this none of the bridegroom's party may enter the bride's village, and the bridegroom may eat no salt until after the wedding.

[2] *Nath lagána* or wearing of the nose-ring ceremony is essential both for a *jhajra* and a re-marriage.

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Population.

Forms of marriage.

moment she enters the house. In it has been placed a pitcher of water and on its walls quaint figures are painted, with an earthen lamp put near them. In front of these the bride and bridegroom are seated. Incense is then burnt, and *gur* given to the bridegroom. This he places in the bride's hand and she eats it. She then gives him *gur* which he eats in the same way. This completes the marriage. This ceremony is called *girásni.* Two or three days after it, the bride's father comes to the husband's house, with a number of friends and relations, sometimes as many as three hundred or four hundred. These have all to be entertained first with sweets, then with meat, but if the bride's father has accepted compensation for bringing her up, no such entertainment is given. *Jhajra* is not prevalent in the Sain and Dhárthi *iláqas* in which marriage is by *phera.* The bridegroom, with his wedding party, goes to the bride's house where they are feasted by her people. Among Kanets and Bháts, the bridegroom goes in a *pálki,* and the bride is brought to his house in a *doli.* Kolís and others go on foot or on horseback, and are not allowed to have a *naqára* (or kettledrum) beaten. Trans-Giri the use of a *pálki* or *doli* is considered ill-omened, as only the dead are so carried. In the Dhárthi and other *iláqas* the bride only remains one night in her husband's house, and is then taken home by him and her near relations. Then they are invited to eat four times, after which they return to the bridegroom's house. This custom is called *ghernon phernon.* Cattle are given to the bride on this occasion, the dowry given at marriage consisting of utensils, ornaments, and clothes.

Polygamy.

Polygamy is common both cis- and trans- Giri. A second wife is taken very often, and sometimes a man has as many as four. The main object is to obtain the women's help in cultivation as they do much field-work, besides bringing home grass and fuel. In the Dhárthi tract a second wife is often taken, because she can become a source of income by wet-nursing. Other motives also promote polygamy, and a childless man or one who has only girl children will often marry more than one wife. Indeed a sonless wife will often insist on her husband's taking a second wife. At the wedding the second wife is made to sit in one corner of the room, the first wife sitting in the opposite corner, while a woman with a lighted lamp in her hand stands by each of them. Then the family Brahman or an elderly woman stands in the middle of the room and the co-wives, advancing slowly from their respective corners, approach the person in the middle of the room, and he or she joins their hands and they give each other a rupee. The lamps are lighted to prevent the shadow of the one falling on the other. This custom is common in the hills on both sides of the Giri.

Bartering away a wife is an ordinary incident of life in the hills, and the full payment of a sum of money to the husband, or to some

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one else on his behalf, is sufficient to dissolve a marriage and the woman's subsequent re-marriage holds good both legally and socially, and it has always been held valid for the purposes of a prosecution under section 497 or 498 of the Indian Penal Code and in a suit for the recovery of a wife. Such a marriage is called *rít* (*lit.* 'custom'), and there are only two essentials for its validity, (*i*) the husband's consent to the wife's release, and (*ii*) the payment to him of consideration. This is usually paid, according to the agreement arrived at, to the woman's father, brother or other near male relative, who then arranges with the husband for the dissolution of the marriage. As soon as the husband has received the sum agreed upon the woman is free to live with her new partner.

It has been judicially decided by the Ijlás-i-Khás that the husband's consent is essential to the dissolution of a marriage. The facts were these :—" One Vír Singh, a carpenter, in which caste marriage by purchase prevails, sued his wife Mussammát Gurdevi and others for the restitution of conjugal rights. It was alleged that the wife had left her husband and was living with her parents with the intention of paying consideration to the plaintiff and dissolving the marriage without his consent. It was argued that according to the custom of the country a wife of her own accord and without the consent of her husband is competent to pay off the consideration (for dissolution of marriage) after removing to her parent's house, but it was held that it did not appear from the provisions of the Riwáj-i-Am that a woman without the concurrence of her husband can finally conclude the negotiation for the payment of consideration. Even if this proposition is accepted for the sake of argument, yet such a custom is opposed to morality and not in accordance with the doctrine of any religion. There is no provision in the Hindu scriptures enjoining so much liberty to a woman.[1] "

Effect of non-payment of consideration.

The effect of non-payment of consideration to the husband was discussed and decided in the case of Dhania *v.* Matia. In that case plaintiff Matia alleged that Mussammat Jaino was his lawfully married wife and that the defendent, Dhania, had enticed her away without paying *rít* and kept her under his protection as his wife. There were two children of this cohabitation. The defendant Dhania replied that he had paid Rs. 140 to the relations of Mussammat Jaino, but the plaintiff denied this allegation. The parties were Rájpúts, of a caste which adheres to the customary marriage by purchase. It was found as a fact that the sum of Rs. 140 had not been received by the husband, nor was he a consenting party to the dissolution of the marriage, although Mussammat Jaino had

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[1] Civil Appeal No. 11 of 1958 Sambat, Ijlás-i-Khás, dated 13th Asár, 1959 Sambat,

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been living apart from him for many years. The District Judge gave a decree in favour of the plaintiff, holding that the payment of *rít* to the plaintiff was not proved. The defendant *Dhania* appealed to the Ijlás-i-Khás against this decree, and it was held by that court that the question for decision was whether the plaintiff Matia had received this consideration for the dissolution of marriage.

If a woman is pregnant at the time of the dissolution of the marriage, the child goes to the first husband unless he waives his claim to it, in which case the new husband is deemed to be the father of the child. But when a claim to a child in the womb is waived its value is taken into consideration in fixing the amount of the *rít* money. The children already born are taken by their father. In a family in which polyandry is allowed the children may choose the father with whom they wish to live But when a partition is effected the children generally go to the brother to whom their mother is allotted.

Primitive as the system is, there can be no doubt that any attempted reform would be strenuously opposed by the people. The natural result of the system is a considerable laxity in morals, there being a good deal of freedom before marriage, while married women often elope in anticipation of its dissolution.

Language.

In the trans-Giri country and in the Pachhád and Sain *iláqás* of Tahsíl Pachhád, Sirmúri Pahári is spoken. It differs from the Pahári of other districts in idiom and even in vocabulary, and varies in different *wazíris*. The language of the trans-Giri *wazíris* retains more Sanskrit words and many Hindi words which have now been abandoned in the plains: for instance *bhalké* means "early morning" in the Panjhota *iláqa*, trans-Giri. It bore this meaning in the Punjab a hundred years ago, and with the meaning of 'to-morrow' is still used in the central Punjab. In fact the trans-Giri Sirmúri is a mixture of Hindi Bhásha, the Pahári of the Simla District, the Biláspur State Panjábi, and Sanskrit with a little Urdu. In Dhárthi, Pachhád, and Sain, Urdu has generally replaced Hindi.

In Náhan Urdu is spoken, but, with a few exceptions, in an impure form. The ruling family and educated people speak good Urdu, while with others it is mixed with Panjábi. Indeed Panjábi is the language of immigrants. In the *khols* the dialect of the Ambála District is the language of the rural population.

Foreign castes.

The Jats, Sainís, Labánas, Banjáras, Bahtis and Gujars are all immigrant castes which have settled in and colonised the Kiárda Dún. Most of them are Sikhs. The Bahtis are an industrious community, and the Gujars, immigrants from Jammu, are stalwart and turbulent cow-herds who winter in the Dún, and drive their buffaloes to the higher hills in the hot weather.

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Foreign castes.

One minor caste meriting notice is the Bhandéla, known as *siklígar* or Márwári in the plains. They appear to have come from Márwár in the Mughal times, and retain their peculiar speech and intonation. They also are Sikhs by religion, and by occupation are dealers in arms, etc. They are much given to crime.

Rájpúts.

The Rájpúts are numerically few, mustering 2,964 Hindús, 159 Sikhs and 553 Muhammadans in 1901, and it is noteworthy that the Sikhs among them are not 'Singhs' and have not taken the *pahul.* Their *gôts,* 54 in number, include Chauhán, Atri, Pandír, Panwár, Tunwár, *Káshyap* and Taoni, with a few Kachwahá. The Rájpúts are chiefly found cis-Giri. They marry within the *gôt,* but not in the same branch of it. Rájpút families are of two classes—ruling and non-ruling; the former being sub-divided into legitimate and non-legitimate branches, while the latter are sub-divided into Miáns and those who are not so called. Rájpúts of the ruling family used to be called Kanwar or Bháo, but owing to their numbers these titles now command little respect. The sub-divisions of the Rájpút families arise out of the typical Rájpút custom of giving one or more slave-girls (*khwás*) in marriage with the bride. With these a part of the marriage rites are performed, and their sons, though legitimate in a sense, cannot inherit, but receive maintenance. Such sons are called Kanwars, and intermarry as a class. Some of them have sunk to Kanet status. Mián is not so exalted a designation as it is in the Kángra District. The Rájpúts of Sirmúr follow rather the customs of Rájpútána than those of Kángra and have less scruple about ploughing. While preferring to marry their daughters into a class higher than their own, they do not doom them to remain unwed, if no such alliance offers. In other respects they are as punctilious as the Rájpúts of the Kángra hills.

Kanets.

Only pure and Khas Kanets are found in Sirmúr, the latter generally trans-Giri. Each group claims superiority, but the former are the more civilised. Intermarriage between these groups is unusual The *Sharai* (or followers of the Muhammadan law) form a sub-division of the Khás Kanets. They are descended from an ancestor who, being hardpressed, submitted and acknowledged himself to be a *Koli* of his oppressors. The Khás Kanets of Shillai, Badnaur, Ankot and Jadaur will not give their daughters in marriage to Sharai Kanets. The Náhan Kanets prefer to marry their daughters in a higher family, if they can. They wear the sacred thread (*janu*), imitate Rájpút customs, and stand higher, socially, than the other Kanets. Kanets are generally agriculturists and owners of land. A Kanet by marrying a Brahmani remains a Kanet, but if he marry a low-caste woman he is out-casted. Some Kanet families, by performing the duties of priests, have acquired the sect name

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of *Dewa* or *Negi*. A *Dewa* will generally marry in a *Dewa* and a *Negi* in a *Negi* family.

Kanets.

Kanets, both simple and Khás, are divided into *khels* or clans within which they do not marry. These *khels* are named either after a village or an ancestor. Besides these clans the Kanets have *gôts*, such as Chauhán, Panwár, etc., which are also Rájpút clans. Generally they intermarry within the *gôt*, but the more civilized Kanets of Náhan and Sain do not marry in their own *gôt*. Thus a Chauhán Kanet of Náhan will not marry a Chauhán Kanetni. One of the most important *khels* is Jaitki, so called after the village of Jaitak. The ancestor of this *khel* was a Khatri of Samána, who took a Kanetni wife and thus became a Kanet.

A Kanet may marry two sisters. Trans-Giri a Kanet may marry his mother's brother's daughter, and even his father's sister's daughter. But the more civilized do not allow this. Occasionally too a wife's niece is married.

A Kanet may not marry an aunt, a son's wife, a nephew's wife, nor the wife of a son or nephew. Generally Kanets marry Kanet women, but in Karli a Kanet may ordinarily marry even a Bhát wife. The principle is that a Kanet may marry, or cohabit with, a woman of the higher caste, but if he does so with one of a lower class, he is out-casted. Similarly a Kanetni may cohabit with a Brahman without being out-casted, but if she does so with a low-caste man, she will be out-casted. A Brahman by cohabiting with a Kanetni remains a Brahman, but if he marries a Kanetni his children become Kanets.

Brahmans.

The Brahmans, mostly *adh*-Gaurs, are confined to the townships or villages inhabited by immigrants from the plains. The Gaurs have two divisions, pure Gaurs and *gattas*, the latter of illegitimate descent. These are said not to intermarry. The *adh*-Gaurs are further divided into *chittí* and *káli kanthíwálás*, who do not intermarry. The latter do not take food or drink from the hands of a woman who has reached puberty.

The highest section among the trans-Giri Brahmans is the Pabuch. They do not intermarry with Bháts, and may eat food cooked by Bhát girls, but not if cooked by another Pabuch. Similarly a Pabuch may not eat food cooked by a girl of his own group when she has been married to a Bhát. The Pabuch refrain from killing any animal and abstain from eating flesh.

Bháts.

There appears but little doubt that the Bháts are by origin Brahmans[1]. They were by occupation genealogists, and adopted *karewa*, whereby they lost status. Many are now cultivators, and, trans-Giri, intermarry with Kanets. In all other respects

[1] Of their 59 *gôts*, Bhárdwáj and Sahal are numerically the strongest. Panwár, Chauhán, Itri are also Bhát *gôts*, pointing to an admixture of Rájpút or Kanet blood.

There is a Bhát sub-division in the higher hills called Détí, but the rest of the Bháts do not intermarry with them, and they are inferior to the other sub-divisions. Devas are priests of temples and may be either Kanets or Bháts.

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Bháts.

the Bháts of Náhan retain Brahman customs, but in the interior they have adopted those of the Kanets. Trans-Giri, their numbers are double those cis-Giri.

Relative social position of castes.

Trans-Giri the Rájpúts, Kanets and Bháts can smoke together, take water from, and eat *kachi* and *pakki roti* at, each others hands. They can drink fresh water brought by a Koli in a metal vessel, and can prepare their food in the house of a Lohár, Bájgi or Koli when it has been plastered with cow-dung. The order of precedence of castes is:—Bhát, Deva, Dethi, Kanet, Lohár, Bádi, Bájgi, Koli, Chanál and Dúmra.

A Lohár does not eat at the hands of a Bádi or Bájgi. Cis-Giri, Kanets and Bháts will not even drink water touched by a Koli. No caste except Rájpúts, Bháts and Kanets can enter a temple. A Koli or other low-caste man should not let his shadow fall upon a high caste person.

Excommunication.

If a person marries one of lower caste he is expelled from his caste for ever, but if he merely cohabits with one of lower caste, or smokes or eats with or at the hands of such a person, he is excused. If the act is unintentional, re-entrance into the caste is easy, but if intentional, it is expensive and troublesome. When an accusation of this kind is brought against a person, a *pancháyat* is convened and holds an enquiry. If the allegation is proved, the accused is made an outcast, but if it is disproved, the complainant is made to pay a *dand* or fine. Not only is the condemned man out-casted, but those who eat, drink or smoke with him are also considered outcasts. If an outcast desires to re-enter his caste, he again convenes the *pancháyat* and craves forgiveness. If his fault was unintentional, he is made to give a dinner to the *barádri* and to feast Brahmans: sometimes he is also sent to bathe in the Ganges. But if the offence was intentional, he must perform *paráschit*, go to the Ganges and give a big feast to Brahmans and the *barádri*. In either case a he-goat is sacrificed. Trans-Giri, this latter *pancháyat* should consist of the members of at least four *khels*. In Náhan and cis-Giri more orthodox measures are taken to re-admit an outcast.

Inheritance.

If a man marries a wife of lower caste, he sinks to that caste[1] and both trans- and cis- Giri his descendants cannot inherit as collaterals from a member of the family who has died childless. Though this custom has not yet been upheld in a court of law after full enquiry, it is alleged that such a man is debarred from all inheritance, but he may no doubt keep ancestral property which has already come into his possession. The present custom does not deprive him of his property, but trans-Giri his descendants are alleged to receive no share in it.

[1] Thus a Kanet by marrying a Koli becomes a Koli, a Bhát becomes a Kanet by marrying a Kanet, and so on.

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Trans-Giri, sons inherit on equal terms without regard to the status of the mother or how she was married, but the eldest son receives an extra share called *jithong*, and the youngest one called *kanchhong*, the intermediate sons receiving no extra shares. The *kanchhong* consists of an extra share of the dwelling house and the *jithong* of an extra and selected field. But in the Pachhád *ilága* of Tahsíl Pachhád the eldest brother receives a *jithong* of four *pathas* of land (equal to $1\frac{1}{2}$ *bighas kachcha*), and the youngest receives Rs. 8 in cash, or a few utensils.

In a family which practises polyandry a brother inherits from a brother so long as partition is not made. The principle is that in a joint family sons do not become fatherless when a reduction occurs in the number of fathers. The connection of son and father still survives and the children have a claim to the inheritance of the surviving fathers. Sons by a woman who is kept as a wife, but for whom no *rít* has been paid, or with whom no formal ceremony has been gone through, generally inherit their father's property. This custom has been contested, but is generally accepted.

A woman of lower caste kept as a wife or a woman of whatsoever caste openly kept as a concubine (*khwás*) is not a lawful wife and her sons do not inherit.

Widow's right.

A childless widow has a life interest in her husband's estate which she cannot alienate without lawful necessity. This is the general custom of Sirmúr. A widow may make an adoption with the consent of her collaterals. She cannot make a gift of the immovable property. On re-marriage a widow looses her life interest in her deceased husband's property.

Daughters.

Daughters are not heirs, but if there is no collateral within the seventh generation, then a daughter's son, or, in his absence, a sister's son inherits. Both trans-Giri and in the hill tract of the cis-Giri a father or a brother can give a part of landed property to a daughter or a sister in charity. But there should be a written deed of gift.

Polyandry. Succession.

On a partition brothers are divided if possible into equal groups and the wives are also equally divided, but where the wives or brothers are an odd number those who take the wife or wives pay the marriage expenses of the one who does not get a wife. Other property is divided according to the brothers' shares, *i.e.*, equally in a family which does not follow the *jithong* custom, or, in a family which does follow that custom, unequally, according to that custom.

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Adoption.

A childless man can adopt a boy of his own family or caste, but he cannot make a gift of his estate to any one in preference to his collaterals. A gift of a portion of the immovable property in charity is allowed.

The custom of *chúndawand* (*per stirpes*) does not prevail here. The *pagwand* (*per capita*) is the prevailing custom. Grandsons inherit their father's property. Daughters cannot inherit, but trans-Giri a father can give a share of his property to his daughter for his life-time only.

Daughters, however, receive equal shares in the absence of any male heir or collateral.

Leading families.

The following is a short account of some of the most notable men in the State :

Sirdár Randíp Singh is the son and successor of the late Sirdár Súrat Singh, and grandson of Rájá Raghbír Parkásh and first cousin of the present Rájá. He lost both his parents in 1901, when he was six years old. His estate is managed by the old officials of his father under the direct control of His Highness the Rájá.

Kanwar Ranzor Singh is the grandson of Rájá Fateh Parkásh. He has large estates both in and out of Sirmúr and is the wealthiest man in the State. He enjoys the powers of a 2nd class Magistrate, Munsif and Assistant Collector in his *jágír* villages. He has no legitimate son.

Kanwar Devi Singh is the illegitimate son of Rájá Raghbír Parkásh and is serving in the State Forest Department as an Extra Assistant Conservator. His youngest son is a graduate of the Punjab University and is employed in the Military Department of the Baroda State.

Mahant Paras Rám Dás is seventh in descent from Mahant Banwári Dás at whose suggestion Rájá Karm Parkásh made Náhan his capital. He enjoys a *jágír*.

Religion.

The bulk of the population of Sirmúr is by religion Hindu, but there are a certain number of Muhammadans, and a few Christians, Sikhs and Jains, the exact data being given in Table 15 of Part B.

Hindúism.

The Hindúism of Sirmúr is of two types, the orthodox Brahminical type cis-Giri and a more primitive type trans-Giri; the latter resembling in many respects the Hindúism of the Himálayas as found in Kumaon to the east and the Simla Hills to the north, and regarded as unorthodox by the Hindús of the plains. Orthodox Hindúism has been described and discussed in many standard works, and it is unnecessary to touch here upon its characteristics, but the cults and beliefs peculiar to this State or to the Himálayas generally merit some notice.

Trans-Giri Brahmin influence is weak, but the priests who are often Bháts and sometimes Kanets, appear to have considerable power, and religious ideas are potent for good or evil. For instance, a god is invoked (*deotá lagána*) out of enmity, love or greed, and the man against whom he is invoked dare not do the act to prevent which the invocation is made. Thus a husband will supplicate a god to prevent her from being unfaithful in his absence, and the precaution is effective, for severe punishment would assuredly be inflicted by the god if she were not faithful.

Vishnúism : cult of Paras Rám

The legend of Paras Rám and Jamdaggan's wife, Rainká, is well known and need not be given here. The centre of the cult of Paras Rám is at Rainká-jio in the Tahsíl of that name. Here, after Paras Rám's mother had become *jal sarúp* or water, she fell into the larger tank at Rainká, his brothers falling into the smaller.[1]

There are two temples at Rainká,—one, the old temple, on the shores of the lake; the other built on a hillock on the bank of the Paras Rám tank. The former is built like a hill house with a slate roof. Its door faces west. It has a single image of Ganeshji made of stone. The new temple is approached from the east by a broad flight of steps leading to a spacious courtyard. It is square in shape with a dome roof surmounted by a bronze pinnacle. The doors of the temple face east, north and south, but the two latter are only open on a fair day. This temple contains seventeen images:—Of Paras Rám, two, one of stone and one of Jodhpur marble; of Jamdaggan Rishi, Rainkáji, Ganesh, Shivji, Durga, Khsetrpál, Digpál, five images of the Pándavas, one of Kidár Bhairon, and one of Páwalia.[2] Of these, the images of Paras Rám, Rainká and Jamdaggan are *asthápan,* or fixed in the ground, and have silver canopies, *chhatrás,* over them. The fair is held on the Deo-uthni *ikádshi* in Kátik, lasting two days, and twelve images visit the temple on that day. These are four images of Paras Rám from Jambu, from Kotáha, from Masho in *bhoj* Mast and from Dogána, all in Rainká Tahsíl; three images of Shirigul, from Mánal Dewa in *bhoj* Nohra in Rainká, and from Shaia in *bhoj* Pajhota, Tahsíl Pachhád, and from Jaitak in Náhan Tahsíl; the images of Lá Devi from Barla in Náhan, of Mánar Devi from Mánaria, and of Naiá Devi from Baila in *bhoj* Nanoa in Tahsíl Rainká; and the images of the gods Gau, from Mohar Kotla, and

[1] Híra, *pujári* of Rainká, says that Paras Rám's brothers did not become water, and no tank is attributed to them, the smaller tank being generally known as Paras Rám's tank. Jamdaggan called the brothers cowards, and turned them into women, so that they are now known as Paras Rám's sisters and called *devís* or goddesses. The eldest is *Lá* Devi in Birla village (described amongst *Devís*); the second Dormai; the third Bhadmachhri (or *Bhador-Káli*): these two live together and have several temples, the most important in Sirmúr being at Detar (a village in Paunta Tahsíl); and the fourth Kamli, whose temple is at Chana in Rainká Tahsíl.

[2] Or Paulia, *lit.* 'door-keeper.' An attendant of Paras Rám, as Hanúmán is of Ráma, who was born at Sirmúr and so also called Sirmúri.

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Vishnúism : cult of Paras Rám.

of Bárah Rúpi, from Kánon Ongar, both in Rainká Tahsíl. These images are brought in State to visit the fair at Rainká, each being carried in a palanquin and accompanied by men bearing flags and silver maces, musicians, and the people of its village. The image of Paras Rám from Jambu is treated with special ceremony, and as it passes through the fair, the shop-keepers offer to it a little of everything they have on sale. The images arrive about 4 P.M. on the first day of the fair, remaining the next day and returning in the evening, or early on the third day.

The temple at Jambu.

The temple of Paras Rám at Jambu, the birth-place of this god, has three storeys, the image being kept in the topmost storey. The door faces south. The nine *pujárís* are Bháts of Hiun, and take the duties for a month each in turn. The *pujári* on duty must not go to his house or visit his wife, but lives in the temple. At day-break the *bájgi* or musician awakens the god by playing on his flute,[1] and in the evening he goes round to all the houses enquiring if every one has eaten the evening meal, and then plays the flute, after which no one may eat, as the *deota* is then believed to sleep. Worship is held twice daily, in the morning and evening. In the morning the *pujári* bathes and himself fetches water which he sprinkles over the idol. He then sounds the conch and lights a lamp of *ghí*, reciting the following *mantra* :—

'*Pahle Bárah Rúpi autár uttare, Bárah ki mátá Chandrawati, pitá Padmáwati; phir Budh Rúpi autár uttare, Budh ki mátá Udhmáwati, pitá Kanwal Rishi.*'

Once more the image is sprinkled with water and the conch sounded. During the service the *bájgi* plays the flute and the *pujári* rings a bell continuously. There are some seventy images in the temple. That of Paras Rám, which is of brass, is alone *asthápan*, being fixed in the place reserved for the presiding god. It has a gold *chhatar*, a necklace of rupees with a gold *mohar*, in which is set a diamond in the middle, a silver palanquin with a golden dome, and a mace. The god is worshipped as a guardian against disease in men or cattle, and if a man has suffered wrong, he invokes curses (*jagár dena*) on his enemy who becomes possessed by the god and falls sick. The god does not possess the *pujári*.

The temple at Dogána.

The temple at Dogána is a small one of one storey only. It contains three images of stone and two of brass ; one of the latter was broken by the Gurú's *jhalla*[2] or deputy in a fit of frenzy.

[1] In every large temple, trans-Giri, music is played twice daily, once early in the morning to awaken the god, and again late in the evening to make him sleep. After the evening music, people are prohibited from taking food, but, at the same time, if any one goes to bed hungry, the god gets the blame. Accordingly the musicians, before playing, ascertain whether there is any person in the village who has not supped.

[2] *Lit.* 'idiot.' He is supposed to have every now and then fits of ecstacy during which he is endowed with superhuman powers.

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This involved the villagers in a curse, and so the third stone image was brought from Rainká. The unbroken brazen image is *asthápan*. Both the brazen images came from Keonthal. The rites are similar to those at Jambu and the *pujáris* here are also Bháts.

The temple at Dogána.

The temple at Mahásu originally covered a stone brought from Rainká to protect the people against evils. Two brazen images, each eleven inches high, were added: both are of Paras Rám. The ritual and offerings are the same as those at the Jambu temple, and the god possesses the *pujári* (*deotá utartá hai* or *pujári par utárá jatá hai*) as at Rainká. There is no fair, but if the *deota* does not visit Rainká as described, the people celebrate a *jága* on the day of the Rainká fair.

The temple at Mahásu.

As a god, Paras Rám, when angry, causes poverty and sickness, both among men and cattle. A vow to the god, if unfulfilled, brings down his wrath upon one's children, but his favour brings offspring and success. In worshipping the god, a pitcher of silver or brass is filled with water from a sacred spring, and no shadow must fall on it while being filled Conches are sounded, lamps lighted, and leaves of the *bel* or *bael* and lotus, and rice are placed before his image. Incense also is burned, and the following *mantra* repeated :—

Diwá balé Ghantá halé,
Jágtí jot bikham talé,
Loheka bár, loheká bandarwár,
Ráchhiá karo Mátá Kálká,
Tumháre nám ka jai-jai kár.[1]

The god does not descend upon the worthy or the noble, but only upon men of evil life, or upon the *pujári*, upon whom he is invoked by the people who assemble in his dwelling with music, prayer and obeisance. The man possessed is offered incense, or *ghi* burnt as incense. At first the god only manifests himself gently, but at last the person possessed begins to shiver, and with loud cries beats the ground with both hands. The man who desires to consult the oracle then states his wrongs, and is told their causes and the measures to be taken to remove them.

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[1] The lamp shines bright, the temple bell rings clear,
Let light remain, let evil disappear.
In iron trappings is no refuge found,
O Mother Kálká, keep us safe and sound :
And give Thy name the Victory,

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Shivaism.

The direct worship of Shiva is not very popular in the hills, but the cults of Shirigul and Mahásu are branches of Shivaism. Cis-Giri some temples are dedicated to Shiva, and on the top of the Chúr peak is a Shivling. There is also a temple of Mahádeo at Bechar Deothi, but it is significant that he is not unanimously identified with Shiva. At Pairíwála,[1] two or three miles below Náhan, is a temple of Shiva said to have been built by Shankara Acharya, near what are said to be of ruins of wells and a palace ascribed by the people to the famous Rájá Rasálu, son of Saliváhan.

The cult of Mahásu.

The head-quarters of this god are at Sion village in Rainká Tahsíl, where he has a temple on a small hillock at the foot of which flows the Giri. It is close to the village and shaped like a hill house with two storeys only. The gods are kept on a *gambar* or wooden shelf. There are one large brass idol and several smaller ones including Sirmúri and Devi Shimlásan. The former is the tutelary deity of Sirmúr, but has no temple of his own. All these idols, except those of Sirmúri and Shimlásan, represent Mahásu. If there is a death or birth in the family of the Deva, the temple must be closed for 20 days because neither a pilgrim (*játri*) nor a Deva can enter the temple within 20 days of a domestic occurrence. The morning worship is called *dhúp dena* and the evening *sandhíria*. Legend says that one morning the god Mahásu appeared in a dream and told the ancestor of the present Deva to seek him in the Giri and build him a temple in the village. Accordingly the Deva went to the Giri and found on its banks the big idol which is also called Jalásan (*i e.,* set up in water). Mahásu is not so widely worshipped as Shirigul or Paras Rám. The present Deva says he is 12th in descent from the man who found the idol.

The cult of Shirigul.

One of the oldest and most important temples of Shirigul (whose name is probably a corruption of Sri-Guru) is on the Dhár Chúr or Chúr Peak, and regarding it a long legend is related in which the Muhammadan emperor of Delhi plays a not very dignified part. Shirigul, a devotee, went to the Chúr peak upon which Shiva dwelt. Having acquired superhuman power from his association with the god, Shirigul caused all the boys of the neighbourhood to be afflicted with worms, while he himself assumed the form of a Bhát, and wandered from village to village proclaiming that if the boys' parents built him a temple on the Dhár he would cure them all. The temple was built and Shirigul began to be considered a separate deity.

Legend of Pairíwálá.

[1] There is a famous *kund* (or pond) near the old ruins. It is called the *máya ka kund* (or pond of wealth), and it is said that once a she-buffalo fell into it, and when dragged out a gold *hansli*, or necklace, was found tied to her horns. The cow herd took the *hansli* and set off home, but became blind. In his terror he threw the necklace back into the *kund* and regained his sight.

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The cult of Shirigul.

The temple of Shirigul is square and faces east. It has but one storey, with a verandah, and its roof is a gable, the topmost beam (*khinwar*) of which is adorned with brass vessels (*anda*) fixed to it by pegs. Outside the temple is hung a necklace (*mála*) of small pieces of wood (*kharori*). There is only one door, on which figures have been carved. Inside this temple is another smaller temple also of *deodár* shaped like a dome and in this is kept the *ling*, which is 6 inches high and 4 inches in circumference. It is made of stone, and is placed in a *jalahri*, or vessel of water, which too is of stone. No clothes or ornaments are placed on the *ling*.

A worshipper brings with him his own Bhát who acts as *pujári*. The Bhát must not eat until he has done worship and made offerings. He first bathes in the adjacent spring, puts on clean clothes and lights a lamp, burning *ghi*, not oil, before the idol. Then he takes a brass *lota* of fresh water, and sprinkles it over the idol and the floor of the temple with a branch of the *bhikhon* or *chhántar* shrub. He next fills a spoon with embers *ghi* and the leaves of the *katharchál* and *lahesri* (odoriferous plants found on the Dhár), and burns them before the idol, holding the spoon in his right hand while he rings a bell with his left, and repeats the names of *tíraths* and *avatárs* only. After this office he blows a conch, and finally prostrates himself before the idol. Worship may be at any time. The *játri* or worshipper now bathes, puts on clean clothes, and prostrates himself before the idol. After this he may make the offerings which ordinarily consist of a *ratti* of gold or silver, money, *ghi* (but not more than two *chhittáks*), a pice or two, small vessels (*anda*) of pewter or copper which are hung on the temple, and a he-goat. The benefits sought are secular, not spiritual.

The cult of Bijat.

The legend of Bijat, the lightning god, which is connected with that of Shirigul, relates that when the Asur Agyasur, the great demons who were hostile to the gods, assailed the Chúr peak and the temple of Shirigul thereon, the god fell upon them in the form of lightning, whence an image fell to earth at Saráhan in Jubbal, and at that place a temple was built for the image, which was placed, with other images, in it. From Saráhan a Deva, the ancestor of the present Devas of Deona, brought a stone idol of Bijat to Deona, and this is now the principal image in the temple, and is considered to possess the most power[1]. There are twenty-seven other images, all of brass.

The stone idol is to the left of all the minor images, and is never clothed or ornamented. Of the rest four are covered with old silk (*masru*), and have pieces of woollen stuff round their necks,

[1] *Precedence of deities in a temple.*—The presiding image is that which is the most powerful and is placed in the centre, the others being placed on either side of it in the order of their powers, the more powerful being seated near the presiding image, and the others further from it. Dependents occupy lower seats, in front. All the images face *to the west* in the high hills.

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Population.
The cult of Bijat.

studded with eighty rupees, and fifteen gold *mohars.* The remaining twenty-three have no clothes or ornaments. All have human faces.

The fair of Bijat is held on any three days between Baisákh 1st and the end of Jeth. It is called Bisu, because it is usually held in Baisákh, and is held annually in Deona, and every third or fourth year in Chokar, Sanej and Andheri villages. It resembles the fair at Manal, and the *thoda* game is played.

The temple of Bijat at Bándal was founded in this wise. The Devas at Deona multiplied, and so one of them came to Bándal with a brass image of Bijat from the temple there, and built a separate temple. There are now fifty-two images of Bijat in the Bándal temple. All are of brass, with human faces. Only the five primary images are clothed, and these have garments studded with rupees and gold *mohars.* They are considered to possess more power than the remaining forty-seven, and the principal of them, the one brought from Deona, is placed in the centre and reposes in a silver *chauki.*

Bijai, as a goddess, has a temple, seven storeys high, at Batrol, where the image is of brass and has a woman's face. It is clothed in silk and ornamented. The Bháts, but not the Kanets, serve as *pujáris.* A pilgrim to the temple is fed once on behalf of the god. When a he-goat is sacrificed the blood is sprinkled over the temple. For a *jágá*[1] the idol is taken to a worshipper's house where a he-goat is killed and the flesh distributed among those present. The ritual resembles that of Shirigul, but there is no fair.

Closely connected with the cult of Bijat is that of the goddess Ghatriáli, who has a temple at Panjáhan in Rainká Tahsíl, similar to that of Bijat at Batrol. The ritual is also the same, and no fair is held. The legend regarding this temple avers that a certain Kanet chieftain, Bíja by name, of Tathwa village, once sallied forth with eighteen of his followers to attack his enemies in Dáhar. When the assailants reached Dáhar they were seized with a sudden panic and fled homewards, but on reaching Bholná, a mile from Dáhar, they met some women bearing pitchers. On asking who they were, they were told that the women belonged to Jam-log, a village at which a *jágá* in honour of Bijat was being celebrated, and that they had come to fetch water. Bija asked if he and his companions could see the *jágá,* and was told that they could come and

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[1] See footnote at page 26 *ante.*

The cult of Bija.

see it, but must show no fear of what they saw even when offered seats of serpents and scorpions by the people of Jam-log. The women also said they would be offered grains of iron to eat, and gave them rice which they could eat instead, concealing the iron. Lastly, the women said that if they were desired to take the image to their house for the celebration of a *jágá*, they should seize it and flee with it, but must on no account look back. Accordingly Bíja and his men went to Jam-log where they found three images being worshipped with great pomp, and were told that the finest image to which the greatest reverence was paid was that of Bíjat, the second that of Bijai and the third that of Ghatriáli. Bíja, on the pretence that he desired to worship the images, was allowed to draw near with his companions, and they then seized the images and fled. The men of Jam-log pursued them without success, but Bíja's eighteen companions looked back and perished. Bíja, however, reached his house in safety, and concealed the image in his granary which was nearly empty. When he opened the granary in the morning it was full to overflowing. Bíja fell senseless at this portent, and was only revived by the sacrifice of eighteen he-goats over him. Then one of the three gods took possession of a man, who began to nod his head, saying he was Bijat, the god, and could not remain in Tathwa, as it was not becoming for him to live with his sisters, so the image of Bijat was sent to Saráhan in Jubbal where it still remains. The people of Tathwa then separated, dividing their property, some going to settle in Kándí, and the others remaining in Tathwa. The image of the goddess Bijai fell to the men of Kándí, and is now at Batrol of Dasákná *bhoj*, while Ghatriáli remained at Tathwa and her temple was established at Panjáhan in Thakri *bhoj*.

Relations of Bijat and Bijat.

Every year Bijat gives his sister Bijai a rupee for sweetmeats, and whenever either of them goes to visit the other, the host entertains the guest with a he-goat, and gives him or her a rupee. Bijat always gives Bijai twice as much as she gives him.

Devís.

There is a temple of Devi Jawála Mukhi ('goddess of the flaming mouth') at Láná Rawána, concerning which the following legend is told:—Mahant Twár Náth and the Devi met at Hardwár, where they had gone to bathe, and, when leaving, the *mahant* asked the Devi when he should meet her again. The goddess promised to meet him after two years at Rawána, and duly manifested herself in his mouth, but the *mahant* being unaware of her advent struck his mouth and thus caused the goddess to flee from him. Simultaneously the whole surrounding forest caught fire, and the people, thinking the *mahant* must be an evil spirit who had enraged the goddess, called in Brahmans who found

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out the truth. It is said that the stones are still black from the fire which consumed the forest. The place having been purified, a temple was built and a Brahman *pujári* appointed. The *pujári* offers incense and *lhog* every Sunday morning and on the first day of the month (*sankránt*). The fair is held on the Durgá Ashtmi day in Asauj.

Nagarkoti Devi.

Nagarkoti Devi has her home at Sháyá Pajotha and Sharauli, and the legend states that the Pándavás on their way from Kailás to Kurukshetra stopped at Sháyá, and built a temple here for the goddess, or, as some say, brought the goddess here. The temple faces south, and on the eighth day of the bright half of the month offerings are made to the goddess. Sapára is also associated with Nagarkoti Devi, but the place is one of peculiar sanctity whether the goddess be present or absent from it. There is also a Nagarkoti Devi at Daláhán, known also as Daláhán Devi.

Bis Nana is the home of Bhártí Devi, who is said to have been brought from Kidár Náth Badri Naráin in Dehra Dún. She is also called Kúshki Devi.

Lai Devi.

There is a temple of Devi on the hill of Lai, built by Bhera Rangar, the famous robber. Worship is performed here on the *sankránts* and every Sunday and *nauratra* in Asauj and Chet.

Bhangain Devi.

Devi Bhangain has a *ling* temple in Dhár village, a mile north of Bhung. The legend runs that certain cowherds used to graze cattle in a forest, and their children, seeing a pointed stone, broke it in pieces, but next day the pieces had joined together and all traces of injury had disappeared. This occurred several times, and so the cultivators of Dasákna, convinced of the *ling's* miraculous power, erected a temple there. The Shiv Ling, four inches high and as many in girth, is known as Devi Bhangain, and is never clothed or ornamented. There is no special *pujári*, and pilgrims bring their own Brahmans. The offerings consist of milk, *ghi* and he-goats. The flesh of the latter is eaten by the pilgrims, the head being given to the Brahman *pujári*. The fair is held on different dates in Asárh, and is attended by the goddesses Bijai and Ghatriáli. Only the people of Bhojes Thakari and Dasákna attend.

Naina Devi.

The arrangements for the worship of Naina Devi at Baila are of interest. The *pujáris* belong to eight families of Deva Bháts, each family taking the duties for a month in turn and receiving a share of the produce at each harvest from the neighbouring villages. If the *pujáris* perform their service inefficiently and fail to exhibit in a convincing manner the virtues of the goddess,

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Naina Devi.

they receive no dues. The *Devi* has no temple, but her images are kept in the house of a Bhát. The original image when brought from Keonthal was first placed in that house, for which reason the people do not venture to place it elsewhere. The images are 15 or 16 in number, the oldest being fixed (*asthápan*). It is about a foot in height, with four hands, but only the bust is carved. It has a canopy of silver, and wears a necklace of rupees, silver ornament (*sis-phul*) on its head and a silver necklet, (*gal-siri*) and has also a silver palanquin. The fair is held on the Kánwi Dhár above the village on the first three days of Sáwan, and is attended by the men of Karáli and the neighbouring *bhojes*, who sing and dance. On each evening of the fair the image of the goddess visits Thauntha, Mashwa and Tatiána villages, but in the day time it remains at the fair. It is believed that if cholera or any other epidemic breaks out in a village it can be stopped by taking the image there.

Lá Devi.

The fair of the goddess Lá is held in the jungle near Naglá Toka on the *sankránt* of each month. The temple is small and of great antiquity, containing a stone image of the goddess. She is worshipped by Hindús and Muhammadan Gújars.

The new goddess.

About sixty years ago the people of *bhoi* Bajga proclaimed the appearance of the goddess of Tilokpur at Shakúr, so they built a temple to her as the new goddess. At her fairs on the *sankránt* of each month the goddess possesses a Kanet who dances in the temple, and then coming outside shows himself to the assembled multitude who hail him with shouts of *jai-jai*, and bow before him. In his ecstasy he prescribes remedies for afflicted men and beasts.

The goddess at Kawág on the *dhár* of that name is worshipped by Bháts alone, and only Bháts dance in her honour. Her ritual is the same as that of the new goddess. The temple is old, and now roofless.

The goddess at Belgí is known under that name, but is also worshipped as Simlásan.

Devi Kudín has her temple at Dúdam in Tahsíl Pachhád. The legend is that she was a daughter of Sur Parkásh, Rájá of Sirmúr, who was blind, and lived in Nérí Jágilá. When the Rájá refused to pay tribute to the Mughal emperor the latter sent a host against him through Dehra Dún, which was met by the Rájá's army under the princess herself. The Sirmúr forces were annihilated in the battle, and the *parohit* of the princess brought her head to Dúdam where he erected a temple, and began to worship the princess. Another version says that the princess fell in an attack on Delhi, and after her death

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The new goddess.

revealed to the *parohit* that he would find her at a certain spot, at which after a search the *parohit* found the image now in the temple. The fair is held on the *ikádshi* before the Dewáli, on which day the image is placed on a *singhásan* or throne. This is also done on each Sunday in Hár.

At Náog, now in Paṭiála territory, lived Lagásan Devi, the sister of Kudin. Her temple is at Khargáon. Her fair is held on the *ikádshi* before the Dewali. It is said that she appeared at the source of the river Giri, but others say she appeared from that river at Khargáon.

At Tilokpur is the temple of Devi Bála Sundri. There is held a large fair in her honour in the month of Chait when the Rájá attends and a buffalo and several he-goats are sacrificed. She is as commonly worshipped by hillmen as by people of the plains.

Devi Katásan.

The goddess Katásan has a temple at Barában, eleven miles south of Náhan on the road to Paunta. In a battle between the Rájpúts and Ghulám Qádir, Rohilla, a woman appeared fighting for the former when their defeat seemed imminent, and the Muhammadans were routed. The temple was built to commemorate the Rájpút victory. On the sixth day of the *naurátras* in Asauj and Chet *háwan* is performed in the temple, and the Rájá occasionally visits the temple in person or deputes a member of the royal family to be present.

Gugga Pír.

The Kolís and Dumrás believe in Gugga Pír's powers, and there is always a temple to him in a Koli village. But in Shaláí hamlet, in Shaláí *bhoj*, Gugga is also worshipped by the Kanets of the villages turn by turn to avert snake-bite, or fatal results in case anyone is bitten.

Dúm.

The god Dúm is said to have been a *rájá* of Kumhársain. Shirigul, *deota*, failed in his quest for the two colossal vessels of brass which the Turks had seized, but Dúm went to Delhi and boring holes in the vessels tied a thread to them, and then, raising them by the thread in one hand, sent them to Kumhársain with a blow of his club. So the worshippers of Dúm considered him to be endowed with greater power than any other god, and his cult is spread throughout Kumhársain, Keonthal, Balsan, Theog and Jubbal.

Koilo.

The god Koilo has in some villages a platform, and it is believed that snake-bite can be cured by lying down on it.

Chawind *deota*.

A girl of Manon village was married in Keonthal, and returning when pregnant to her father's house on the occasion of some festivity, she was seized with the pains of labour while crossing the Giri and gave birth to two serpents, which fell into the stream. For some hours the serpents remained in each other's embrace

Chawind *deota.*

and then parted, one going to Tarhech, in Keonthal, the other to Dháilá Deothi[1] in Sirmúr, where it died shortly afterwards and where a temple was erected to it. It is worshipped as Chawind *deota*.

Pálú Deo.

Pálú, the ancestor of the Hámbi *khel* of Kanets of Hábon and other villages, is worshipped at Pálú with great pomp. The image, which is of metal, is richly ornamented.

The twin-god Bhur Singh.

The temple at Pejarlí is dedicated to Bhur Singh and his sister Debi, the children of a Bhát of Pánwáh village. When their mother died the Bhát married again, and their step-mother during his absence from home used to treat them harshly. Once she sent Bhur Singh to tend cattle in the forest, and as on his return home in the evening one of the calves was missing, she sent him back to find it by hook or by crook. When the Bhát reached home he found his son had not returned, and in going to search for him found him and the lost calf both lying dead at the spot where the shrine now stands. Meanwhile Debi, who had been given in marriage to a one-eyed man, was, in her mortification, returning home; she passed the place where Bhur Singh lay dead, and stricken with grief threw herself from her *doli* over the cliff. The brother and sister are now worshipped together as Bhur Singh. There are two temples, one at Pejarlí, the other on the high hill known as Bhur Singh kí dhár. The *pujárís* are two Bháts, one for Bhur Singh and one for Debi, and at the fair, on the Kátik *sudi ikádshi*, no one dances save the *pujári* of Debi, and he dances by night in the temple so that the people may not see him, and at midnight coming out of the shrine leaps on to a great rock above a high cliff. Standing there for a few moments he gives one oracle, and no more, in answer to a question. On returning to the temple he swoons, but is speedily and completely revived by rubbing. Meanwhile, when the secret dancing begins the men of the Panál family form a line across the door of the temple, and those of the Kathár temple rushing upon them with great violence break the line and enter the temple, but leave it again after touching the idol. As Bhur Singh is known to live on nothing but milk, animals are never sacrificed.

The temple of the Náths.

At Thor in Pachhád is an ancient temple with a gilt dome which contains no image. Worship is held every evening with music, incense, and the sound of conches Pilgrims offer walnuts, rice, etc., as they choose. The investment of the Gurú is like that of the Rájá, goats, etc, being sacrificed with worship. The present Gurú, Mayagir, rebuilt the temple, which was founded by Twárnáth, from whom he is eleventh in descent.

1. Twárnáth.
2. Bálgir.
3. Bhawanagir.
4. Rámgir
5. Sanjhagir.
6. Mansagir.
7. Daulatgir.
8. Bachangir.
9. Iláichigir.
10. Dhanigir.
11. Mayagir.

[1] *Deothi* is a place dedicated to a god or goddess or the abode of a god.

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The temple of the Náths.

There is a legend that once Rájá Máhi Prakásh of Sirmúr attacked Keonthal, but was repulsed with heavy loss. The Rájá on enquiry found that the Chief of Keonthal was helped by a *fakír* who shielded the Keonthal army with a sheet which missiles could not pierce. Hearing of this his Ráni advised him to invoke the blessing of Gurú Twarnáth's successor Bálgir. The Rájá accordingly went to Thor and caused the *mahant* to accompany him to Keonthal. This time the Rájá succeeded in subduing the Keonthal Chief, and in gratitude to the *mahant*, who had made the *fakír's* magic ineffective, told him to ask for anything he liked. The *mahant* said he was a *fakír*, and had no desires. The Rájá offered him a *jágír*, but he refused it, saying his *jágír* was begging alms. Upon this the Rájá had a bowl *(pattar)* made and begged alms in it. The grain thus collected was sent to the *mahant* with the *pattar*, and a general order that every house in the Sirmúr territory should give him a *pattar* full of grain at each harvesting. This *pattar* is of copper, round and hollow like a *páthá* (the ordinary hill measure). It is sent by the *mahant* to the villages to collect the grain, and is used as the royal warrant for the tax. As there was a difficulty in collecting the grain in a single *pattar*, the *mahant* has had three similar *pattars* made, and can now send out four men at a time.

Twárnáth and his successors are Sanyásís.

Gharíb Náth.

Gharíb Náth is a well-known shrine in Paunta Tahsíl on a hill of the same name, on which is a temple with two visible wells. It is popularly supposed that there are in reality four wells near this temple, but two of them are invisible except to the eye of faith. At the foot of the hill the *pujáris* have built a second temple to which also five wells are attached. If a woman who is barren or whose children die in infancy, bathes in the water of these wells, her prayers are granted. The effect is more certain if the husband himself draws the water. The woman herself while on her return from the temple must not live, eat or cook in any one's house, lest she transfer her own defects to its inmates.

Bárá-chhetar.

In Paunta Tahsíl, north of the Giri and near the ancient city of Sirmúr, is a small stream called Sahansár Dhár, or the thousand torrents. It is the place of pilgrimage called the Báráh-chhetar, and the three tanks, two of masonry and one of earth, which are found there, are believed to be all that remain of the twelve tanks which once existed, when the god was incarnate in a boar's form. These tanks fell into ruins and were overgrown by forests, until some 35 years ago, Báwá Síta Rám Dás, Bairágí, discovered the place which he identified with the pools mentioned in the twelve Puránás. People bathe here whenever the fifteenth day of the month is a Monday and at any eclipse of the sun. The *pujári* offers worship twice daily, morning and evening, to the gods, offering incense with the blowing of a conch and the lighting of lamps.

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The Sikhs have four *gurdwáras* in the State. Of these the chief is that at Paunta, where the tenth Gurú, Gobind Singh, lived for nearly five years.[1] This *gurdwára* is on the bank of the Jumna, twenty-six miles from Náhan, and was built by Wasáwa Singh, Sindhúwália, in Sambat 1882. The ruins of the fort built by the Gurú still exist. The *gurdwára* enjoys a *muáfi* of 100 *bighas* granted by the State, and allowances of Rs. 125 and Rs. 20 from Patiála and Nábha respectively. It also enjoys a *muáfi* in Kalsia. The chief fair is held on the full moon of Phágan (sudi púranmáshi), when some two thousand persons assemble, the flag-staff (*jhanda*) is washed and a new cover put on it. Smaller fairs are held on the Dasehrá of Jeth, the Somawati Massiya and Baisákhi. The *gurdwára* contains a picture of the tenth Gurú and of the Five Friends (*pánch piyáre*). The *pahul* is given here. The second *gurdwára* is at Bhangani, eight miles from Paunta, and commemorates the victory of Gurú Gobind Singh over the Rájás of Biláspur and Garhwál. A *bije khamb* or triumphal arch was built on the site of the battle. The fair is held on the day after the chief fair at Paunta. A third *gurdwára* is at Náhan, at the spot where the Gurú once halted. It is in bad condition, but is shortly to be rebuilt. It contains a copy of the *Granth*, and on the Dasehrá the heir-apparent worships here, with certain ceremonies. The fourth *gurdwára* is at Tokah, but it only consists of a small platform near a well, built by Fateh Singh, Ahlúwália, when he held the Naráingarh *iláqa* in the latter part of the 19th (Bikrami) century. About 100 *bighas* in the State are attached to the *gurdwára*, and it also enjoys a *muáfi* in Naráingarh Tahsíl and an annual grant of 100 *mans* of grain from Patiála The income is appropriated by the descendants of the late *pujári*.

Evil spirits.

Besides the gods who are worshipped for secular as well as for spiritual benefits, there are several kinds of spiritual beings in whom the people believe, such as the *paris* (fairies), *sohars*[2], Nár Singh, *dágs*,[3] and *dains*. Nár Singh, like the *pari* and *sohar*, is the evil spirit that causes demoniacal possession, the symptoms of which are clenching of the teeth, screaming and insensibility, and for the cure of which the Bhát has a charm invoking a number of fairies by name. While repeating this charm, the Bhát holds a branch of the *sambhálú* tree with which he sprinkles water over the person possessed, until Nár Singh enters into him, causing him to nod his head. After a while the demon makes the patient ask for a *rót* (a large loaf) or a he-goat, and this is at once offered to the demon. If a *rót* is given, it is placed at a spot where four roads meet, or on the bank of a stream, while if a he goat is offered it is slaughtered and eaten or kept in the demon's name.

[1]From 1741 to 1746.

[2]*Sohar* is a god of evil spirits.

[3]*Dág* is a man or woman possessed of the evil eye.

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Evil spirits.

For barrenness in a woman the sacrifice varies according as the evil is supposed to be due to possession by one or other of these spirits : thus for possession by a *parí*, a she-goat is sacrificed, for a *sohar* a *khádu* or hill sheep, and for a Nár Singh a *khíra* or lamb which has not yet cut its teeth. The animal is sacrificed over the woman's head.

Dains are witches or the spirits of woman, which inflict injury in unknown ways. To avert their influence a charm is written on a sheet of paper which is held over burning incense and then tied round the arm or neck of the person possessed. These charms also contain pictures of Bhairon or Mahánbír (Hanúmán) with a charm inscribed in a circle.

Another method of averting the influence of a *dág* or *dain* is to call in a Bhát or Dhaki who has a reputation for skill in such matters. He first cooks a loaf which is placed on the patient's head. Then a lamp of *ghi* with four wicks is lighted and certain *mantrás* recited thrice, the loaf being waved round the patient's head meantime, and finally placed on the ground. A he-goat is then decapitated and the blood caught in a *túmbá*, which, with the goat's head, is also waved round the patient's head. Lastly, the loaf, the lamp, and *túmbá* with the blood and goat's head are all placed by night at a spot where four roads meet.

Demoniacal possession.

Whereas possession by the god is, as a rule, invoked, possession by evil spirits is dreaded, and various remedies resorted to for their expulsion. Such spirits are known by various names, but Bhairon and Káli are also believed to cause demoniacal possession. When a man becomes thus possessed, the *pandit* ascertains by astrology whether the possession is really due to evil spirits, and if this appears certain, he takes the man to the abode of the god. The people assemble and invoke the god with incessant cries, the *pujári* remaining still and silent for a time. Soon he begins to tremble and nod his head. He then asks the god to cure the sufferer Casting rice at the people he curses them until in terror they offer to propitiate the god with sacrifices of goats, etc., whereupon he advises that sacrifice be made. He then offers rice to the god and says that the evil spirit will depart. *Dhúp* is not offered, nor his music played, and as a rule, no *mantrás* are read, but in rare cases Káli is thus invoked :—

Káli chari char chari kát kát,

Dehi ko khái,

Páni bahi samundar ká, bhút

Churel bhasam ho jái.[1]

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[1] *Lit.*, Káli has arisen and devours the sacrifice. Let the ocean flow, let ghost and demon turn into ashes. [*Bhút* is a male and *churel* a female ghost.]

Demoniacal possession.

Disease is attributed to one of three causes, *viz.*, physical, divine wrath, or possession by an evil spirit. The wrath of a god is averted by making offerings or sacrificing a goat, according to one's vow, but if a *dág* be the cause of the sickness, the ceremonial is elaborate. An evil spirit is usually worshipped by night, water from seven places, earth from a public square, flowers and essences of all kinds being placed on a *thál* or plate, on which is also put an earthen lamp with four wicks. The plate is waved round the patient's head and then placed in a public space, and this constitutes the *chhoti púja*, or lesser worship. In the greater, called *bare púja*, or *sarsanchain* in the hill dialect, the rites are the same, but bread is also made of seven kinds of grain cooked in an inverted pan. Or in cases of illness the sick man is taken to a public square and a goat sacrificed. To propitiate Bhairon, *halwa* or bread made in the same way is given to a black dog, and a black goat is sacrificed.

The *pápra.*

The *pápra* is the ghost of a deceased person which causes barrenness or disease, and if any one is thus afflicted a Bhát is consulted, and he makes an astrological calculation with dice thrown on a board, (*sánchi*). There the sufferer summons all the members of the family, who sound a tray (*tháli*) at night, saying '*O páp kisi upar utar á*,' —'O soul descend on some one,' and (though perhaps not before the third or fourth day) the *pápra* or imp takes possession of a child, who begins to nod its head, and when questioned explains whose ghost the *pápra* is and shows that the patient's affliction is due to some injury done by him or his forefather to the ghost, and that its wrongs must be redressed or a certain house or place given up to a certain person or abandoned. The patient acts as thus directed.

As a rule in Pachhád and Rainká Tansíls when an old man is not cared for and dies aggrieved at the hands of his descendants, his curse[1] is supposed to cling to the family. Whenever subsequently there is illness in the family, or any other calamity visits it, the family Brahman is consulted and he declares the cause. If the cause is found to be the displeasure of the deceased, his image is put in the house and worshipped. If the curse affects a field, a portion of it is dedicated to the deceased. If this worship is discontinued, leprosy, violent death, an epidemic or other similar calamities overtake the family. Its cattle do not give milk or they die, or children are not born in the house.

The evil eye.

A person endowed with the evil-eye is called *dág* or *dágni*, and to avert his influence seven kinds of grain are mixed with cow-dung and plastered on the house door, an obscure *mantra* being recited.

[1] *Papra, lit.* 'sin.'

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Factions.

The hill people of Sirmúr, especially those of the trans-Giri country, are divided into two great factions called Sáthar and Pásar, who are believed to be the descendants of the Pándavas and Kauravas or of their followers and disciples. These factions do not intermarry with each other, nor do they care to eat and smoke together, indeed until quite recently they were at feud with each other. Though open fights have long since ceased, the old enmity still subsists. Neither faction has any leader. Formerly all the people of a *bhoj* belonged to one and the same faction, but this principle is not now strictly adhered to, and though, generally speaking, the villages and communities observe this rule, there are numerous exceptions. Even the rule against eating and smoking together has almost disappeared. The menials of a village belong to the faction of their landholders. Immigrants from a village where people belong to the other faction generally attach themselves to the faction of the people of their new abode, but they are not compelled to do so, and this freedom seems to have led to *bhojes* being divided between the two factions. Besides this division, there are smaller parties in every clan, but they are not established factions. They rise and sink as their founders or leaders rise and sink.

Exchange of *pagrís*.

Men exchange *pagrís* or *topís* and women the snood or handkerchief which is tied round the head, and this exchange makes them brothers and sisters as the case may be. Besides this there are several other methods of forming relationship. At Hardwár or any other sacred bathing place people exchange handfuls of sacred water and thus become kin. Both parties enter the water and each gives the other a handful of it to drink. Hardwár and the Rainká Lake are the most popular places for this ceremony. A woman can in like manner make a brother on an auspicious day. She paints his forehead with saffron and presents him with some cash together with a cocoanut and something sweet, such as *gur* or *shakar*. The man returns the cash to her with a suit of new clothes. Some people give a feast to Brahmans and their relations and friends. The connection thus established is regarded as a real blood tie, and the descendants of the parties cannot inter-marry. A *dharam* brother cannot, without disgrace, form an illicit connection with his *dharam* sister.

There are several ways of taking an oath. The most important are to drink the water of Rainká Lake, to go to a temple and have the idol bathed by the priest and drink this water together with rice offered on the image, to swear by taking a vessel full of Ganges water in one's hand, or to take an oath in the name of a god or a cow, or to say " May I eat beef if I lie." Sometimes a man vows that if he speaks false, the god may kill his son or otherwise visit him with his wrath within a definite time. If he gets into trouble within the fixed period, he is proved a liar and must give a feast to the Pancháyat and a sacrifice

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Oaths.

to the God. Besides he will have to make amends to his opponent. During this fixed period the opposing parties cannot eat or live together. If there is anything in dispute, the winning party receives it and in other cases the winner is supposed to get a present.

Thal.

Thal is the oath of the local god or Rájá. It is used to bind a person to do, or to restrain a person from doing, a certain act. The *Thal* oath is held in awe, and disregard of it leads to certain calamity. One who breaks the oath of the Rájá must pay one rupee four annas into the treasury, but if the "*Thal*" be of a "*deota*" (godling) only, the sacrifice of a goat suffices. The taking of this oath is expressed by the phrase "*deota lagána*" or "appointment of a God."

Deota lagána.

When two or more parties quarrel and wish to become enemies they call a *deota* to witness it and from this time they cannot eat, drink or smoke together. Reconciliation is effected only by paying a penalty to the *deota*.

The abandonment of property

When a man falls ill the Bhát or *deota* whose aid is invoked often declares that his house, field, or other property is spell-bound or possessed of demons and in fear of them it is abandoned. No rite is observed at this time, but when the property is again taken possession of, a penalty is paid to the *deota* or demon, and a goat is sacrificed to propitiate the demon.

A man will invoke the curse of a god upon his enemy's land or house. Similarly, a jealous husband effectively protects himself by putting his wife under the care of a God.

Agricultural superstitions.

Many are the superstitions attaching to husbandry. An auspicious moment must be chosen for beginning to plough for a crop in the rabi. This is the case with the kharíf also in Tahsíl Pachhád. In Rainká Tahsíl once in a year, in Bhádon, an auspicious day is chosen for beginning to plough; a Tuesday or a Wednesday is selected and a handful of flour given to a *mandar* or a Brahman. Sowing must be begun on a Tuesday under an auspicious phase of the moon (*nakshatra*). In the case of a *bijandri*[1] the field is not harvested by the cultivator, but is given to the local Bhát to cut and take the produce.

In Rainká the sacrifice of a he-goat is said to ensure a bumper crop.

If two cobs grow on one ear of maize or if a snake is killed by the plough or an *ugal* (spring of water) appears in the field, a he-goat must be sacrificed and its head and feet buried in the *ugal*.

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[1] *Bijandri* (= "not growing"), *i.e.*, failure of a portion of the crop on a field.

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First fruits.

Grain may not be used until one *sér* of it has been given to a Brahman and one to the astrologer. In the Sain and Pachhád *iláqas* of Tahsíl Pachhád it is offered to the *deota*.

In Tahsíl Rainká before grain is removed from the threshing floor 1¼ *sérs* of it are sent to the local shrine. At the time of separating the grain from the ear one's back must be turned to the unlucky direction for the day (*disa-sul* and *jogni*) and all present keep silence. Green grass and cowdung are placed on the wooden post in the centre of the threshing ground. A Brahman is feasted with food prepared from the new grain before other people touch it.

When grain is carried home from the threshing ground the carrier must not face the unlucky direction.

In Pachhád and nearly all over the country it is considered auspicious if the *sankránt*, or first day, of Baisákh be fine, and that of Asár be rainless. On the first day of Sáwan heavy rain should fall. In Magsar there should be rain, but no snow, though snow-fall on the hills is welcome then. In Chet rain is wanted in the high hills, but cloudy weather nowhere. Baisákh must be fine. In Jeth rain is not wanted The *sankránt* of Asár must be fine. Sáwan and Bhádon require heavy rain. The *sankrãnt* of Asauj should have rain. Kátik must be fair. Rain in this month means scarcity. It should rain in Magsar, but be fine in Posh. Rain and snow must continue through Mágh and Phágan. In Tahsíl Rainká when grain is taken out of the store for the first time green grass and cowdung are placed by the store. This day must be either a Thursday or a Saturday.

The worship of land.

On the Krishen-Chaudas or 14th of the dark half of the lunar month of Bhádon the land is worshipped. The earth of seven *tibbas* or hillocks, the water of seven springs, and earth from every field of the worshipper is mixed together and *mantrás* are recited over the mixture. Then a little of this mixture is buried in every field possessed. In Sain and Pachhád and even in Náhan Tahsíl in the month of Kátik cattle are decorated with flowers, whitewash and red colours. This is a Brahmanical custom and is not peculiar to Sirmúr. Trans-Giri cattle are neither sold nor purchased on a Thursday or a Sunday, nor during certain phases of the moon (*panchak* or *mul*).

Cattle.

When a house is occupied for the first time a cow is tied in one corner and a pitcher of water placed in another.

Christian missions.

Some ten years ago, in 1895, the American Presbyterian Mission of Ludhiána took up mission work in the State, but the work was carried on by Indian evangelists only, American Mis-

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Christian missions.

sionaries from Ambála making occasional visits to inspect the work of the native missionary at Náhan. The work at Náhan formed a portion of the Home Mission field occupied by the Presbytery of Ludhiána and managed by a Board of Control composed of both Indian and American ministers. In 1902 however the station was made over to the Scandinavian Alliance Mission Society, which sent out two European Missionaries to Sirmúr. They have settled down in Náhan, and at present the workers include besides these two a lady missionary and two evangelists. All the Christians in the State are, with one exception, immigrants.

Occupations.

Of the total population of the State 81 per cent. are dependent on agriculture. Cis-Giri the women immigrants from the plains do not work hard, though they grind corn and make clothes. Trans-Giri people are up before sunrise, and the men go straight to their fields or the forest. If sowing, weeding or harvesting, they work all day in the fields where food is brought to them, but if work is slack, they return home for the mid-day meal. Besides field work the men have to cut and carry home fuel and grass. Grazing is usually entrusted to boys.

Occupation, daily life and distribution of time.

In the evening they rub the body with clarified butter, take a hot bath and a meal, and settle the division of the next day's work; then they assemble in the house of an influential man and talk and smoke till late in the evening. It is the business of the men to carry grain to the mill and produce to market for sale. One who is above the average in intelligence is entrusted with the duties of shopping and borrowing or lending money, and he alone settles the village shopkeeper's or family banker's accounts. When not occupied otherwise the men spin wool or twist thread.

A woman is equally hard-worked. Rising early in the morning, she goes to a spring or stream to fetch water, then milks the cows and makes butter. After that she goes out to cut grass or fuel, and on her return prepares food, which it is her duty to take to the men in the fields. In the afternoon she goes out again to cut grass or work at weeding, and on her return she prepares the evening meal. She also bathes in the evening, and if any social gathering is being held, goes and joins in the singing and dancing. She very seldom spins and never grinds corn, unless she has nothing else to do. She mends and washes clothes. She works like a man in the fields, but does not plough.

Food.

Trans-Giri, and elsewhere in the hills, the people eat curds or buttermilk with their food on winter mornings, and bread at night. In hot weather, or when travelling, they use *makki ká*

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sattu (maize flour, parched before grinding). Cultivators eat three or four meals a day. Trans-Giri, they eat *gáwati* in the morning, *cholái* bread and *mandwá* at noon, and rice with wheaten cake at night.

The morning meal is called *jathalnu*, the mid-day one *chehli* and supper *biálu*. *Sattu* is eaten twice or thrice a day during the hot weather, but it is used at all times in the Sain and Dhárthi *iláqás*, where bread made of maize flour is also eaten. Buttermilk and curds are always used, and meat and fish are eaten. *Potande* is much liked in the hills. To make it *ghí* is put in a hot iron pan and *átá*, diluted with water, is carefully spread with the hands over the entire pan. When fried, the *potande* is ready for use. It is practically the same as the *mande* or *pura* of the plains; but it contains no sugar or salt. It is prepared on festive occasions.

Another standard food is *uskalián*, which consists of ground rice. *Potande* is eaten with milk and *khir* (rice boiled in milk), and *uskalián* with *ghí* and raw sugar.

Potande, *uskalián* and *khir* are festive dishes, only made at the Díwáli, as a rule.

Trans-Giri the agriculturists go to their fields early in the morning after a meal of cold *roti* prepared during the previous day. *Roti* is also sent to them at sunset.

Opium and *bhang* are very rarely indulged in. Tobacco is most popular and is enjoyed by men and women, old and young alike. The people are also fond of liquor, both men and women being addicted to it in the Kángra *iláqa*. The State has removed all restriction on the sale and distillation of liquor for the benefit of the people of this part. The people distil a peculiar beverage called *sur*. It is less alcoholic than ordinary liquor, and according to a good *hakím* it is harmless and invigorating. Its smell, however, is repulsive.

Sur may be described as the national beverage of the people in Waziri Kángra of Tahsíl Rainká. To make it the dried root of the *jaingtú* or *karondá* are well pounded and two *sérs* of the powder mixed with four of barley flour and enough water to make a large *chapáti*, which is then wrapped in leaves of the *chír* and *bhang* or hemp, and the whole is then well covered up with a blanket, so that it may ferment in the warmth. In about 20 days this cake turns red, and it is then taken out of the blanket and leaves and dried in the sun for about a week. At this stage it is called *khim*. This, mixed with ten *sérs* of cooked *chapáti* made of *mandwá* flour, or twenty *sérs* of sweetened maize, is then put in an earthen vessel filled with water. After 10 or 12

days spirit is distilled from this mixture, the quantity given above yielding five *sérs* of the first, seven of the second or eight of the third quality of spirit. CHAP. I. C. Population.

Another kind of spirit is made by mixing a piece of *khim* with cooked *chapátís* made of gram or flour in a pot full of water and allowing this mixture to remain unstirred for about three months. It is then strained off and the liquid, which is red in colour, is a pure spirit called *pikhli.* Food.

A third and inferior kind of spirit is made by keeping the mixture described above for a fortnight only and then mixing its contents up by hand. This liquid is not strained. It is called *ghaughati.*

The roots of the *beri* and *batwa* are also used for this purpose; in fact any of these four plants can be used to make *khim.* The roots are gathered and dried in Phágan, Chait, Baisákh and Bhádon.

Tea is extensively used throughout the State.

In Náhan and cis-Giri the dress of the people does not differ from that seen in the plains. Trans-Giri a man's dress consists of a white woollen unbuttoned coat, black woollen tight trousers, and a woollen cap. A woman ordinarily wears a *lehnga* or petticoat ankle deep, and a *kurti* (miniature *anga*) and her head in a piece of white cloth. But for social gatherings a woman wears a white coat of fine cloth and uses for her head-dress a coloured handkerchief. Every married woman throughout the State is bound by custom to wear a nose-ring (*nath*) and a hair-binder (*chok*). Kolís and castes below them wear silver *naths* or nose-rings, while upper castes wear gold ones. A *chok* is ordinarily of silver and is adjusted to the hair a little behind the head. Dress.

In Náhan Tahsíl the *zamíndárs'* houses are made of stone and mud, usually of one storey, and are built contiguous to one another in *ábádís,* of which there are several in each village. But besides the house in the *ábádi* most *zamíndárs* possess an outlying dwelling house near their fields, called a *bás.* The cattle-shed or *obera* is a separate building and is usually built at some little distance from the *ábádi* as there is no danger of cattle-lifting. Houses.

Trans-Giri the houses are of a different type, being built of squared stone on a rectangular foundation, stout beams of *deodár* or some other strong timber being inserted after every foot or so of stone to ensure strength. These beams run the whole length of the wall and are equal to it in width. The houses are two or three storeys high, the lowest storey, being about 5 feet and the second about 4 feet in height. The latter is often used for the storage of grain, the inmates living in the third storey. The upper storeys have each a verandah

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(*tung*), about 2 feet broad, running round two or more sides of the building. The verandah is usually painted in bright red ochre. It is reached by stairs or, in the poorer houses, by notched beams. The walls of the topmost storey contain cupboards for household necessaries, and the whole space is often partitioned off into two or three rooms, but only one door leads out from them on to the verandah. The roof is sloping and made of slate. Trans-Giri a house costs from Rs. 200 to 1,500, and as only one mason is employed it takes from one to ten years in building. During its construction the mason is fed by the owner, and when the house is finished a *pancháyat* decides the amount to be paid as the mason's remuneration. In the Dún the houses or *banglás* are one-storeyed and made of mud or grass with thatched roofs.

Furniture.

Trans-Giri beds are not used. The floor is made of planks planed smooth and the whole family sleeps on it under a single covering. In winter the door is kept shut and a fire kept burning on the hearth throughout the night, while for economy a pot of aruncolocasia roots is also kept boiling all night. In the Dhárthi and Sain *iláqás* beds are more common and in the Dún their use is general. In the hill tracts mats or goat-skins are used to cover the floor. Daris made of several pieces of cloth sewn together are also used as coverlets.

Trans-Giri, when the house only contains two storeys, a part of the upper room is partitioned off to form a *kuthár* or *dharothi* for storing grain. This receptacle is often roofed, in cases where it does not reach to the roof of the house. In the Sain and Dharthi tracts the granaries are made pyramid-shape of bamboo plastered with mud, *ním* or other pungent leaves being placed in, them to preserve the grain.

Death ceremonies.

Trans-Giri no rites are performed immediately before death but the followers of orthodox Brahmanical ideas give a cow to the family Brahman. No lamp is put in the dying person's hand. Four or five hours after death the corpse is put on the bier and carried to the burial ground by only two men. It is accompanied by musicians, and at several places on the road it is placed on the ground while music is played. On reaching the burial ground the corpse is placed on the pyre, prepared by the family Koli, and the nearest relative sets fire to it with a bunch of burning grass. To take this bunch one hand is stretched out behind the back and into this the Koli puts the bunch. The corpse is covered with red cloth or silk. By the pyre are placed rice, barley, milk, *ghí*, tobacco and a *huqqa*. Friends and relations accompany the corpse and place clothes on it. Some of the people send a few of the bones at once to the Ganges by the family Brahman who ties the bag containing them to his neck, only removing it when answering the call of nature when he ties it to a tree.

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Death ceremonies.

Those who die of a wound or epidemic disease are buried. Cis-Giri Brahmanical ceremonies are performed with a few alterations, *e g.*, no lamp is lighted at the time of death, the dying person is made to lie on a cloth which is buried with the body, and the dying person is bathed before death. The period of mourning is from seven to seventeen days. Low caste people such as Kolís, Chamárs, etc., complete the death ceremonies (*kirya*) on the seventeenth day.

Period of mourning.

Trans-Giri mourning lasts for three, five, seven, eleven or thirteen days. On the last of these *kirya* is performed and a Brahman feasted. There are no Máha Brahmans, nor is the *pind* ceremony gone through. If a Máha Brahman happens to arrive within a year or so, he sometimes performs this ceremony. Generally speaking Kanets keep mourning for five days, Bháts for seven, and Dhethis[1] for three days. The family of the deceased does not eat turmeric, spices, pepper or *urd* (pulse) during this period and nobody takes food or drink from their hands until the mourning is over. Relatives and friends are informed of the last day of mourning, and on it they assemble outside the village and the family Brahman brings them to the house of the deceased where they give *ghí* and grain in small quantities to the surviving head of the family and condole with him and the other members of the family on their loss. This ceremony is called *paulao.* After this the mourning is over and all restrictions are removed. If a *sankránt* (or first day of a month) or a festival occurs during the period of mourning, the mourning ends a day before this unless the bones are being sent to the Ganges at once, in which case the period does not expire before the thirteenth day.

Death during pregnancy or confinement.

A woman who dies during pregnancy or confinement is supposed to be apt to cause injury to her relatives, and one who dies in giving birth to a child but before it is delivered is much dreaded. In such a case the womb is cut open and the child taken out and buried separately, while iron nails are fixed in the eyes, mouth and breasts of the mother, and her feet and hands are bound with iron chains to render her powerless. When the corpse is taken out white mustard seed and embers are scattered on the road traversed by the procession. Brahmanical ceremonies are also performed at Thánesar, Hardwár and Gaya if possible.

If a person dies accidentally or suddenly, his ghost is held in awe and must be rendered powerless by Brahmanical ceremonies. It is supposed that if a bachelor (especially one between the ages of twelve and twenty) dies, his soul can be tamed and used as one chooses. The ghost of any one, but more especially of a Brahman, who is burnt on a Sunday in the bright half of the lunar month, is much dreaded. To get control of the soul one who knows the art goes to the burning ground during the night, and by reciting certain *mantrás,* and performing certain ceremonies, converts the ghost into a *masán,* or obedient spirit.

[1] A group of Brahmans.

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Thoda.

The national game is *thoda*. It is very popular trans-Giri. The game derives its name from *thoda*, the arrow with which it is played (Sirmauri). It is an ancient game supposed to date from the time of the Pándavás The players wear black woollen caps, in shape like a Delhi jeweller's *pagri* with a silver mounted tuft of peacock's feathers worn as an aigretté. Below this, on the right side, are worn silver chains which cover nearly half the head and hang down to the ear. Bound the waist an ordinary coat or *chola* is worn, with trousers made of some thick, coarse material, such as felt, and very tight below the knee. A long heavy boot covering the whole foot and ankle is also worn. The attacking party takes a bow and arrow in his left hand, and, in his right, a *dangra* or axe which he brandishes until the moment comes to use the bow when the *dangra* is put in the belt. The bows, which are very long, are made of bamboo, and the arrows of bamboo or *oans*, but they are not pointed. The game requires two players. One of them aims an arrow at his adversary, who wards it off. The arrow must only hit the back of the leg below the knee. The defender keeps his back turned towards his opponent and moves rapidly. If the shooter misses, the parties change places, but if he hits his adversary, the winner sings a song of triumph. Throughout the game the players, especially the assailants, sing the praises of their ancestors and relatives famous for their bravery. The players become very excited when it is played between Sathors and Pasars. The following are a few of the phrases sung during the game.

(Bír Singh is the assailant, Moti Rám the pursued).—1. *Jago ra Chunvi, chhota Sham Chanā ká, Bírsingh nám mora.* 'My home is Chunvi, and I am son of Shám Chand, and my name is Bír Singh.'

2. *Dasakni ka nalia, Bhagwánu, Ghulabu ka chhota, Kánshi Rám nám bali mera tu bhi chita le. Jo thia koi tu bhi ján le. Moti pyára churi bhire ra Kathra pher tu bhi ján le jo thia koen.* 'Bow of Dasakna, son of Bhagwánu and Ghulabu, whose name is Kánshi Rám. Know you me? O beloved Moti Rám, who are the musk of the musk deer of the Chaur forest, you know me, what I am.'

(The latter sentence is ironical. Kánshi Rám tells his adversary Moti Rám that he is like a beautiful woman, he cannot fight. Dasakna is the name of a village.)

3. *Hae meri kathori.* 'Ho! my musk!'

4. *Hae mera bichhua.* 'Ho! scorpion!'

5. *Hat mera jhatka.* 'Oh, good shot!'

(3, 4 and 5 are ironical.)

6. *Thoda ka bhukha deo Bijat ka hajri.* 'I hunger for *thoda*; I am an attendant of Bijat.' (This is the challenge.)

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Titles and names.

The title of the chief is Rájá, and of his consort Ráni. Tika is the title of the heir-apparent and Ráj Kumár that of a Rájá's son, Kanwar being a male member of his family, and at present a title of little dignity in Sirmúr as it has become common. Bháú is a descendant of a Rájá. This title is not officially recognized, nor is it ever recorded, but elderly people, particularly women, address a Rájá's descendant by it. The titles Bháú and Kanwar attaches to twenty or more generations. A girl of the Rájá's family is called Dei.

The old titles of officials are of some interest. *Desáwal* means a chief official or manager. *Guldár* (a corruption of *ghalladár*, lit. a store-keeper) was an official who was in charge of a *wazíri* before the new system was introduced by the late Rájá. He was also called *jamadár*. *Chauntru* corresponded to a *zaildár*, a *quâsi* official in charge of a group of several *bhojas*. *Siána* was a village headman, and a *Dhimadar* was his deputy.

Paulia was a gate-keeper, and *bhandári* a store-keeper. The descendants of royal store-keepers are still known by this name. *Baráti* was a peon, and *sanjáli*, a head butler or officer in charge of the wardrobe.

A family held in high respect for its bravery is spoken of as *Khund* and one of low status as *Gwayon*.

Festivals and fairs.

Trans-Giri there are four important festivals, which ordinarily last three days. The chief day of festivities is known as Sájá. These festivals themselves are also called Sájás, which is equivalent to the Teohar of the plains. Each of these Sájás has its own pecular customs.

The Bisu festival falls on the last two days of the solar month of Chait and the first of Baisákh. The first day is Ashkalanti, the second Bashri and the third is Sájá. The Bisu fair is held in several villages, and the dates of Bisu vary in different places. The fair is held on a high summit under the flag of the village Deota. People dance, play *Thoda*, and feast their friends.

Huryáli is celebrated during the rainy reason on the first of Sáwan and the last two days of the preceding month of Ásár—milk and rice take a large part in the preparations of the appropriate dainties.

Díwáli cis-Giri is celebrated on the same day on which it is observed in the plains, but in the high hills it comes a full month after it. The first day of the festival is Askántí, the middle Sájá, and the last Prainth. On this festival Kolís and Dhokís sing, dance and give farcical performances during the night in the houses of those of their landlords who have been blessed with a son during the preceding year. In return they are given presents. They also visit the villages in which girls of their own villages are married. Sometime a barricade is put on their route to close it, and unless they sing the songs specially potent to open the

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Population.

Festivals and fairs.

route, they cannot go on. Those who do not know these songs return to their homes. The party who violates this rule or enters a house before sunset is liable to be fined by the *Pancháyat.*

The Mágh festival is the greatest of all. No fair is held, but rich and poor, young and old, man and woman, celebrate it. It commences on the 28th of Poh. The first day is Asklántí, the second Dawlántí, the third Altránti and the fourth Sájá. Sheep and goats that have been reared in the preceding year specially for this festival are killed on the Sájá day. Every household kills at least one goat. Nearly the whole month of Mágh is spent in feasting and merry making. The preparations for this gay period take at least a month. Mágh is the coldest time of the year and the husbandman, forced by the climate to spend his days indoors, does his best to make them merry.

Besides these four Sájás, *Janamashtmi* (the anniversary of Krishná's birth day) is celebrated in the temples throughout Sirmúr on the eight day of the dark half of *Bhádon.* The celebration takes the form of a general feast.

During the Sájás and on the first day of every month landlords feast their *Kamíns.*

The following are the less important fairs :--

Rainká fair is held on the 11th day of the bright half of *Kátak* on the bank of Rainká Lake. It is much frequented by people from the plains. Ginger, both green and dried, turmeric, walnuts and wooden utensils are sold in large quantities.

Telokpur fair is held in Chait.

Nomayash fair takes place in October or November at Náhan. It is a secular fair and was inaugurated by the Rájá in 1900 to promote commerce. Agricultural produce and implements and other articles of industry are exhibited and prizes awarded. A horse show is also held. Hill people dance the *Thoda* and play their music. Lectures on social and religious topics are given. His Highness makes a speech on the last day, and fire-works close the fair. It is the largest fair in the State, and about 20,000 people attend it.

The *Dusehrá* is celebrated for four days in Náhan in Asauj. It opens with a private *Darbár* and an elephant procession to the temple at Káli-Osthán. On the chief day (the 10th of the bright half of Asauj) His Highness holds a *Darbár* at Káli-Osthán and a review of the State army in the *Chougan.*

The *Hola* is both religious and secular, and is held round the Sikh temple at Paunta on the day of the full moon in Phágan.

CHAPTER II.—ECONOMIC.

Section A.—Agriculture.

CHAP. II, A. — Agriculture. Sirmur.

THE diversities of soil and climate in the State are so considerable that the systems of husbandry naturally vary greatly from place to place. From an agricultural point of view the State may be divided into three distinct tracts:—(1) the high hills of Tahsíls Pachhád, Rainká, and the hilly part of Paunta, (2) Náhan Tahsíl, which may again be subdivided into the Dhárthi range and the *khols* of Náhan and Paunta, (3) the Kiárda Dún.

In the higher hills few fields are allowed to lie fallow for a whole year, even the inferior soils, *khíl* and *dháng*, which lie at a distance from the habitations, being cultivated every Kharíf and, if the rains are abundant, for the Rabi also.

Speaking generally, two crops a year are taken throughout the hills. This is avoided only by those who can afford to lose the extra crop. But in the Dhárthi a system of fallows is practised, the land being allowed to remain untilled for two or three years after a single crop. Generally the soil is fertile, and manuring is freely resorted to.

The chief Rabi crops are wheat, barley, gram, *sarson*, opium, *masur* (*lathyrus sativus*) and tobacco. The sowing season begins in Asauj (September to October) and ends in Poh (December to January). Wheat is sown in the hills liable to snowfall as early as September. The crops are harvested in April, May and even as late as the bêginning of June.

The Kharíf crops are maize, rice, sugarcane, oil-seeds, ginger, cotton, pepper, *cholái* (*amaranthus*), *mandwá* (millet, *Clousyne corocana*), *kulthi* (*Dolichas uniflorus*), *urd* (*Phaseolus radiatus*), *gaugati* (*Arum colocasea*), *Kachálú* (*Arum colocasea*, var.) and turmeric. Maize sowing begins in April, the precise time depending on the rain.

Owing to the improvement in the means of communication the hill tracts have been opened up and their agricultural system has much improved. Cultivators, finding a profitable market, have taken to growing the more valuable crops on a large scale, and even sugarcane has been introduced, some villages producing the fine *ponda* variety. Owing to the conservative instincts of the hill people however it has not yet become a popular crop.

Hill system.

The method of harvesting in the hills differs markedly from that of the plains, in that in the hills the ears of the crop alone are reaped, the straw being left standing as it grew. The hill people carry the ears when gathered to the common threshing floor (*khalián*) of the village, and they even store them in a common shed (*kharoli*), and have a common oven (*bhát*) in

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Agriculture.

which to parch *sattu*. *Gaugati* is one of the staple foods of the hill people. It is sown in June, with turmeric and ginger, and harvested from October to December.

Hill system. Fodder crop.

The only crop grown for fodder in the higher hills is *pháphrá* (*Fagopyrum sativus*). Cattle graze readily on the leaves of *bihul* (*Grevia appositifolia*) and other trees, so much so that in the hills no fodder crop is grown and even the wheat-straw is thrown away.

Rotation of crops.

No Rabi crop is grown in land on which *mandwá, urd, cholái* or *kulthi* has been harvested in the preceding Kharíf, but any Rabi crop may be grown after maize or rice, and any Kharíf crop may be grown after wheat, barley or gram. Wheat or tobacco is sown on land on which ginger or turmeric has been harvested.[1]

In the *khols* cotton is sown as soon as rain falls in June, and after gathering the harvest in October *sún* is sown in it. In the following Kharíf a crop of maize is taken ; and this is followed by wheat in the Rabi. In the June following *mandwá* is cultivated, and after that the land must lie fallow until it can be manured again. This rotation is only practised in rich soils.

Valuable crops.

The most valuable products of the State are poppy, ginger, turmeric, rice and tobacco.

Poppy.

Poppy is cultivated only on the high hills and on irrigated land. The land is watered and ploughed six or seven times in October ; after that it is again watered and left till it becomes somewhat hard, when it is again ploughed and levelled with a *soháyá* and divided into small plots called *kiárís*, to facilitate the even flow of water over it. The poppy crop is weeded and earthed up three or four times. The plant flowers in Chet or Baisákh (March and April), and when the heads begin to ripen small deep cuts are made in the cup in the evening with a three-edged lancet, and on the following morning the opium juice is scraped off with a sharp edged piece of iron. Almost all the opium produced is exported to Patiála, Nábha, the neighbouring Hill States and surrounding British Districts, very little being consumed locally. The Pajhota *iláqa* of Tahsíl Pachhád is famous for the fine quality of its opium and tobacco, which sell dearer than that produced in other parts of the State.

Tobacco.

The tobacco grown in Sirmúr is of two kinds, Pahári and *kakar*. The former is cultivated in the hills. The seed is sown in Chait or Baisákh (March and April) together with ginger, ordinarily in the *kháls* (small water channels) of a field and the seedlings are transplanted to fields specially prepared for them in Asár or Sáwan (August). The growth is then weeded and earthed up thrice before it flowers in Bhádon or Asauj (September). The

[1] In the Dhárthi onions also follow ginger on irrigated lands.

CHAP. II, A. Agriculture. Tobacco.

flowers are cut off, as this improves the quality of the tobacco. In Kátak (November) the stalks, together with the leaves, are cut a few inches above the root and buried in the earth for ten days, after which they are dried and pounded. This tobacco is called *kátaki* (*i.e.*, cut in Kátak), and is of the first quality. The parts of the stalks left uncut sprout again and produce leaves which are picked off in January, and they make the inferior kind of tobacco called *túlú*, which is either used separately or mixed with tobacco of the better quality. The stalks sprout again in the spring, and the process gone through in Kátak is repeated in Baisákh (May). This produce is called *baishai* (*i.e.*, cut in Baisákh) and forms the second quality. The plants produce tobacco leaves for three years in succession if well watered. The hill people generally grow tobacco in irrigated lands. In unirrigated lands the plants die after the first harvesting. The *kakar* tobacco is grown in the Dún and low hills of Náhan Tahsíl. It is cultivated on irrigated lands and produces only one crop. The seed is sown in Maghsar (December), and transplantation takes place in Phágan or Chait (March-April). The tobacco of the Pajhota *iláqa* is famous for its superiority, both in smell and taste, and is widely appreciated.

Rice.

Rice is either planted or sown. The former method can only be applied in irrigated land, and is briefly as follows :—The unhusked rice is washed in fresh water, placed in a *purá* (a receptacle made of *máljhan* leaves) and put beneath a water-fall for three days, after which the *purá* is put in the sun for a few days to dry the rice. The *purá* is next buried in the earth for three days. The process makes the grain sprout. The shoots are first soaked in water and then planted in fields, flooded knee-deep. Where there is a scarcity of *máljhan* trees the rice is put in an earthen pot with water and kept in the house for three days, after which the first water is poured away and the pot is refilled with fresh water and shaken. Its mouth is then tied up in a white cloth, and it is placed upside down on a big stone and left there for three clear days, when the rice plants sprout and are ready for planting. *Básmati, zíri, chhuhára, jhinjan, magorá, magori, múnji, begam, rámjwain* and *sánthi* are the kinds of rice grown in irrigated land, and *kálón, dholú, champá, bolon, ujla, úkhal, sandrú, banksar, ratwá, tishal,* are those sown on rain land. *Básmati* sells dearest, and next to it come *jhinjan, rámjwain, chhuhára* and *zíri*. *Rámjwain* is most common in the low lands and Dún, while *básmati* is usually grown in the hills. The *básmati* of Majhái, Jánchá, Bhainkar Kunár and Kotla is famous for its good quality. *Jhinjan, magorá, magari, múnji, kalon, sundri, banksar, ratwá* and *tishal* can only be grown in the high hills. *Sánthi* can be cultivated in unirrigated lands, but it requires a heavy rainfall.

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Agriculture.

Sugarcane.

The cultivation of sugarcane was introduced into Sirmúr by the late Rájá Sir Shamsher Prakásh. In the hill tracts the same plants produce two or three crops, and of these the second is the most productive. The cane is crushed in the mills at Náhan.

Ginger.

The cultivation of ginger and turmeric yields a good profit. Ginger is sown in Chet in the Sain *íláqa*, but in the high hills sowing goes on up to Asárh (June). In December it is harvested, *i.e.*, the roots are taken out and again buried in the earth till April when the green ginger is put in a big wicker receptacle, called *dáll*, with a few small stones. The *dáll* is hung on a tree and kept constantly moving for an hour, and then the ginger is put in the sun to dry and again placed in the *dáll* and kept moving as before. It is grown on irrigated land preceded by a crop of barley or a fallow. Ginger cannot be grown in the same land for two successive years It requires a good deal of watering and weeding. Turmeric is cultivated in the same way as ginger, but those cultivators who can afford it keep it in the ground for two years, and the root grows larger and heavier. After harvesting, the roots are boiled and the turmeric is ready for use. The ginger produced in the Dhárthi is the best in quality and that of the higher hills comes next, while that grown in unirrigated lands in the higher hills is not fit for making dry ginger and is only used green. In Dhárthi people do not store ginger for seed as their ginger sells at a high rate and they can purchase seed cheap.

Hay.

In the hill tracts grass is cut and stored in October. It is gathered into small bundles and these are stacked on any open ridge or hillock near the cattle sheds, in conical stacks or *pohs*. The hill people divide their waste into two parts, the *charánd* or grazing land and the *ghásan* or grass reserve.

Diseases of crops.

The crops have many enemies. Hares and rats do much damage to the young crops and the mature crops are devastated by monkeys, hares and pigs. The *zamíndár* requires no license to keep a gun for protection of his crops. Lightning, thunder and cloudy weather appear to be favourable to white ants which injure the gram, while westerly winds in March not only help to ripen the crops, but kill the white ants. Easterly winds in the cold weather, especially in February and March, are injurious if accompanied by rain. High winds following rain are apt to uproot plants which are in the ear or coming to ear, and in September they blow down the maize stalks. Hail not followed by rain does much damage, but if it is accompanied by rain the hail is said to act as a manure to young crops not yet in the ear. If the winter rains fail, the crops are liable to suffer much

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Agriculture.

from frost and on irrigated lands they are watered to protect them from severe cold. *Darnas* or scare-crows usually consist of a black earthenware pot stuck on a stick. They are placed in fields to avert the evil eye as much as to scare off wild animals.

Agricultural implements and appliances.

With the exception of the sugar mills which the Náhan foundry supplies to subjects of the State at reduced prices, there has been no improvement in agricultural implements in historical times. The cultivator of a small holding can provide all the implements he requires at a cost of Rs. 5, but one cultivating a large holding, of twenty acres or so, requires a set of implements which cost about Rs. 10, and some cultivators like to have spare sets. A pair of plough bullocks can be had in the hills for about Rs. 25, but in the Dún bigger animals are used and the average cost is about Rs. 50 a pair. There are no carts in the hills, and manure and produce are carried by the cultivators on their backs. A good many animals are usually kept, and these help in providing good manure. Fodder being abundant, the people have no difficulty in keeping cattle. Big *zamíndárs* in the hills keep mules to transport their produce. The price of cattle is increasing slightly, but this is not much felt by the hill people. Cattle are not imported from other parts. The plains cattle (except buffaloes) do not flourish in the hills and the bullocks are useless. In the hills only small-sized animals can work in the fields. There is not work enough for big animals, and the fodder does not suit them. The hill cattle thrive on the coarse grass and the leaves of the hill trees, such as the *bihúl,* a diet quite insufficient for the cattle of the plains. Bull buffaloes are not used in the hills for agricultural purposes, but in the Dún the people (who come mainly from the Bist Doáb in the Punjab) use them freely.

Manure.

In the hill tracts which comprise the Tahsíls of Pachhád and Rainká and the northern parts of Paonta and Náhan Tahsíls, the fields are generally manured once a year, the quantity of manure varying from forty to five hundred *mans* per *bigah pakka.* The usual time for manuring is Maghsar and Poh (15th November to 15th January) when the people can, as a rule, spare time for the work. Fields for ginger, turmeric and *gaugati* are manured twice a year, once in the winter and again in Asár after sowing, and therefore about five hundred *mans* of manure are required for a *pakka bigah* of these crops. But no manure is required if wheat or barley is sown after ginger, turmeric or *gaugati* has been harvested. Maize requires about three hundred *mans* of manure, wheat two hundred and sugarcane one hundred per *pakka bigah* ; no manure is required for other crops. In land in which maize has been harvested, Rabi crops of all kinds can be cultivated without manure. The land is ploughed, manured and levelled with a *sohágá* in December or January and left lying till the time for sowing ginger, turmeric and *gaugati* in May or June or sugarcane in March. Similarly wheat land is ploughed

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Manure.

and sown in October, but in the snowy ranges wheat is sown as early as September. Rice lands are not manured. In the *khols* and Dhárthi land is only manured once every three or four years. The average amount of manure per *pakka bigah* is a hundred and fifty *mans.* Wheat and maize lands are generally manured, but other crops can be sown on unmanured land or in land in which maize or rice has been harvested. For gram rice land is generally used. In the hills the chief manure used is cowdung.

Wood being abundant in the hills, cowdung cakes are not made for fuel, and manure is thus available. Cattle are very often kept solely for the sake of the manure they afford.

Decayed leaves and herbage carried over the fields by streams in flood, and the straw of crops left standing after the grain has been harvested are natural manures of considerable efficacy.

Live-stock.

The cattle of the hills are very small ; cows give on an average from one to two *sérs* of milk a day, but a trans-Giri cow is milked thrice daily, and can give on an average five *sérs* a day. The cattle in the higher hills are kept in the ground floor of the house, or in separate sheds called *obera*, which are commonly made in or near the pasturage. The cattle are shut up in them during the night, without any one to watch them, but the sheds are carefully made secure against bears and panthers. They have small wooden doors and are warm even in cold weather. Well-to-do or industrious people keep buffaloes, but not in the house, separate sheds being built for them and the men in charge near a river or tank. These sheds are called *dohchis.* The man in charge milks the buffaloes and prepares the *ghí.* Generally all the *dohchis* of a village are built together. Besides the land-holders, the Jammúwál Gújars keep a very large number of buffaloes, usually fine stock. They have their own camps with a *lambardár* and a *zaildár* of their own. In winter they live in the low hills or in the Dún, but in the hot weather they move to the high hills, or into the adjacent State of Jubbal. Some of their camps are very well off and own as many as a hundred and fifty head of cattle. Their only occupation is breeding buffaloes and trading in *ghí* as their name denotes. They originally came from the Jammu Hills.

The hill people breed goats and sheep. A good *khádu* (sheep) costs as much as twenty or twenty-five rupees, but the common animal sells for eight or ten. Sheep are kept solely for the sake of the wool, but goats are also kept for good. In the hot weather the sheep of the lower parts are sent up to cooler pastures and in the cold the Jubbal people bring their sheep down into Sirmúr territory.

CHAP. II, A.

Agriculture.

Live-stock.

Ponies are bred only in the Dún. The State encourages horse and mule-breeding, and keeps a horse and donkey stallion at Paunta. Prizes are offered for well-bred ponies and mules at the Rám Líla fair. The District Board maintains a *salotri* who is constantly on tour in the interior.

Pigs are only kept by sweepers at Náhan, and in the hill by a few Kolis. Kanets will not keep them. Though fond of wild boar's flesh, the hill people will not eat home-bred pork, and villages swarming with pigs, as in the eastern Punjab, are not to be seen. The hill people do not keep poultry.

Irrigation.

There is no well irrigation. Even in the Dún plain the water is far below the surface. The Tahsíls of Pachhád and Rainká have plenty of *kúls* or small water channels, but there are comparatively few in the Dún. The average cost of a new *kúl* in the Dhárthi is forty to fifty rupees and in the high hills from fifty to a hundred. In some places the *kúls* are made by hired labour, but the villagers generally invite their friends and the people of the surrounding villages to work on a new *kúl*, giving them *sattu* for breakfast and a good meal of meat and rice, or sugar and rice, together with clarified butter in the evening. Where the spring is at a long distance from the field and the water is not abundant a pond (called *khàll*) is made a little below the spring, and used as a reservoir for irrigation. The annual repairs to the *kúls* are generally effected after the monsoons. State aid for repairs to *kúls* can be obtained either in the form of *takávi* or remission of revenue for a limited period, but is not always applied for and *kúls* are often allowed to fall into disrepair and disuse.

CHAP. II, B.

Rents, Wages and Prcies.

Section B.—Rents, Wages and Prices.

Rents.

ZAMINDARS in the hilly tracts settle Kolís and Chamárs on their lands as necessity arises. Tenants get food in the morning and evening together with clothes for the cold and hot weather, and their relatives get a field rent free according to their needs. They are also advanced loans in cash free of interest at weddings and other occasions. Besides these tenants there are *dhiálchís*, who get cattle and implements free from the landlord, paying him half the produce of the fields they cultivate. Tenants-at-will are scarce. Besides these, blacksmiths, carpenters, barbers, shoemakers, potters, and blanket-makers, settled as menials in the villages, receive a share of the produce at harvest for their services. Blacksmiths and Badhis get sixteen *sérs* of grain for each plough, shoemakers sixteen *sérs* for each man and eight for each woman, and barbers five *sérs* per head. Each village menial also gets a rupee or eight annas at the wedding of a boy or girl respectively. But the rates of wages in kind vary with the status of the landowners and the nature of the work. Kamíns are feasted on the first day of every month and on holy days.

Wages.

In the hills daily labourers are not employed for agricultural work. Kolis generally work for the cultivators in return for a share of the produce, and they are indispensable to every village. Extra labourers are required to help in ploughing, manuring and weeding, and for this the neighbours are invited, some one plays the *dhol* and the rest work, all receiving some *sattu* at noon and a meal in the evening.

In the level tracts of the Dún and Náhan Tahsíl, however, hired labour is employed at harvest time, and paid in kind. If wages run high ten *sérs* [*khám*] per head are paid, if low six or seven *sérs*, but as much as twenty-five *sérs* per head have been paid. For cultivators three annas a day is the usual wage, and this is the common rate for other kinds of labour, carriers being paid three annas per stage. At Náhan in building work men earn three to four annas daily and women two to three annas. The Chamárs, Kolis, Dumras and the poorer Muhammadans and Purbias work as labourers, Kolis in Náhan are generally masons and earn about eight annas which is also the usual wage for carpentry.

Value of land.

Of recent years the value of land has risen greatly in the Dún, where the best fetches a hundred rupees per *bigah pakka* and land which no one would have for a gift some years ago is now sold at fifty. Land in the hills is not so dear, though its value has greatly increased. Trans-Giri, in Rainká Tahsíl, *niái* land sells at a hundred and fifty rupees the *bigah pakka*, *kaláhu* of the 1st class at a hundred, and *obar* land at from ten to fifty according to quality.

Value of land.

In Náhan Tahsíl *kaláhu* land only fetches twenty-five to fifty rupees per *bigah pakka* and *dhar* or *baráni* eight to fifteen rupees. In Pachhád Tahsíl the price of *kaláhu* is put at fifty rupees, and that of *baráni* at ten. In Paunta Tahsíl the price of both kinds is said to vary from ten to a hundred rupees *per bigah.* In some places the price is as low as one rupee per *bigah.*

CHAP. II, C.

Forests.

Section C.—Forests.

GEOLOGICALLY and physically the State is connected with the Himálayán and sub-Himálayán series and the Náhan Siwáliks, being divided as regards climate and vegetation into temperate and tropical zones.

The highest elevation is the Chaur peak (11,982 feet), which is the axis of the trans-Giri system. The lowest point, 1,400 feet above the sea, is on the southern boundary. About two-thirds of the whole area of the State is occupied by forest, some portions of which form connected tracts of several miles in extent; but besides these there are many smaller, spread over considerable slopes of village grass lands. The following is a description of them as they occur in their natural divisions :—

Forests on the Bushri, Bhojhato, Pairwi, Lajta and Palor streams and their tributaries.

A compact belt of forests twenty miles long and from one to five miles broad, containing for the most part oak, stretches across the upper western face of the Chaur spur at an elevation of between 7,000 and 11,900 feet. Besides the oaks, portions are stocked with silver fir, Himálayán spruce, yew, birch, a little blue pine (*Pinus excelsa*) and a few other species, while *deodár* occurs pure in twelve areas varying in size from ten to four hundred acres.

Outside the belt at a lower elevation oak and *chíl* are found in large and small areas and also a few patches of *deodár*. The forest immediately above the Giri is composed of trees of sub-tropical species and of low scrubs.

The Kawal stream.

The Kawal stream rises on the Kawal Marri ridge which connects the Sain and Dhárthi ridges. Several forests of *chíl* occupy portions of the upper slopes, and two patches of oak occur. These streams drain into the Giri. A more or less open forest, twenty-three miles long and from half a mile to two miles broad, of oak associated with a few other species covers the higher slopes below the Chandpur Marolani and Haripur ridges up to an elevation of 7,000 feet. Lower down, distributed over extensive grass slopes and village cultivation, are numerous small patches of oak, three small areas of *deodár* and a few *chíl* forests.

Forest between the Giri and the Dhárthi ridge.

The forest tract between the Giri and the Dhárthi ridge occupies the Sain ridge from the Giri to the Jalál river and thence to the Dhárthi, Náhan and Dagshai ridge. The north-east and south-west slopes of the Sain ridge are for the greater part covered with scrub jungle consisting of *indigofera, Zizyphus carissa*, etc. There are also a few *chíl* areas. On the north-east slopes below the Dhárthi ridge are several large forests of *chíl* and a few small ones containing oak. On the lower declivities the forest for the most part is composed of scrub and sub-tropical trees, such as *albizzia, acacia terminalia, odina, odier* and some *sál*.

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Forests.

Ghaggar and Rún forests.

The tract on the Ghaggarand Rún streams lies west of Náhan, and is fairly or densely covered with sub-tropical forest, in which are included some areas of *sál* and bamboo. The tract to the east of Náhan extending from the Márkanda river to the Jumna and Tons rivers includes (1) the Kansar ridge, a continuation of the Dhárthi spur, bounded on the north by the Giri ; (2) the Kiárda Dún through which the Báta river runs ; (3) the Siwáliks between the Dún and the Ambála District. Its whole area is approximately a hundred and seventy-six square miles, of which a hundred and four square miles are uniformly stocked with pure and mixed *sál* forest, three square miles with *chíl*, chiefly on the northern slopes of the Kansar, and sixty-seven square miles excluding the areas of rivers, etc., with forests of tropical species, such as *Buchanania latifolia, Ougenia dalbergeoides, Terminalia tomentosa.*

The Forest Department is controlled by a Conservator[1] who has the powers of a Deputy Conservator in British territory. There are two divisions, the Rájgarh or Upper, and the Náhan or Lower, each in charge of a Divisional Officer, who is usually a trained man from the Dehra Dún Forest School.

These divisions are each subdivided into five ranges :—

Rájgarh ...	1. Narag, 2. Rájgarh, 3. Dádhu, 4. Haripur, 5. Chandpur,	Náhan...	1. Kalá-Am, 2. Dhárthi, 3. Májra, 4. Paunta, 5. Rájpur,

and each range is under a Range Officer. Each range is divided into beats, of which there are in all sixty-nine in the State.

All the forests in the Rájgarh Division, except a few in Narag range, have been demarcated, as have those in the Dún. All the forests in the Rájgarh Division are classed as protected, and those in the Dún as reserved, many of the latter being absolutely closed.

The management of the tea plantations is also in the hands of the Forest Department. Tea.

The *zamíndárs* are allowed to cut grass and wood at half rates. The District Board and Municipal Committee manage their own forests independently, but they too are bound by the laws and regulations governing the Forest Department. The supervision of the forests made over to *zamíndárs* rests with the Revenue authorities.

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[1] Mr. R. H. E. Thompson, of the Indian Forest Department, was Conservator from 1866 to 1901, and Mr. G. G. Minniken, also of that Department, from April 1902 – 1904.

CHAP. II, C.

Forests.

Plantations.

The only plantations are three small areas in the Rájgarh Division planted with *deodár*, and one with cane in Simbalbára. The *pán*, a climber, was introduced into the Pachhád Tahsíl, and a few plants still remain.

Settlement.

The settlement of the forests was made at the same time as the last land settlement, and all rights are set forth in the Settlement Records in the District Office.

Section D.—Mines and Minerals.

CHAP. II, D.

Mines and Minerals.

Mines and minerals.

MAGNETIC ore is found at Chehta, twenty-four miles north of Náhan, and the mine used to be worked ; but owing to its inaccessibility and the poor quality of the ore its working proved unprofitable. Its analysis was as follows :—

	Per cent.		*Per cent.*
Vesquioxide of Iron ...	79·62	Phosphoric Acid ...	Traces.
Protoxide of Iron ...	14·62	Bilsulphide of Iron ...	*Nil.*
Protoxide of Manganese ...	*Nil.*	Water. Mycroscopic ...	0·06
Aluminium	2·10	Water. Combined ...	0·23
Lime	0·50	Insoluble residue. Alumin ...	1·33
Magnesia	*Nil.*	Insoluble residue. Silica	1·34
Sulphuric Acid ...	Trace.	and Metallic Iron ...	70·52

Old iron mines exist at Píla Lána, Khera, Sirmúr and Kánsar villages, but these are no longer worked. Lead used to be mined by the people at Bhatnol, in *bhoj* Chandu, on the southern bank of the Tons, but the mine has fallen in. A copper mine exists at Chándni, one of alum in Narag, and mines of mica and marble in Joghar and in the Nahra Dhár.

Ochre is mined at Hi ún and Bhalar villages in Rainká and gold is found in very small quantities in the sands of the Márkanda, Rún, Bátá and of streams in the *khols*, such as the Lohgar, Gumti, Tílokpur, Khári, Bheron and Matar. The washers (Sonís) obtain permits from the Forest Department on payment of a royalty which varies in amount. Very little gold is obtained, and the washing is not remunerative, though the gold is very pure and much in demand.

Limestone is found throughout the State, and slate in ample quantities in Rainká and Pachhád Tahsíls. The best quarry is at Bhalag in Rainká. The Forest Department levies a royalty on the slate quarried.

Section E.—Arts and Manufactures.

CHAP. II, E.

Arts and Manufactures.

Náhan Foundry.

THE foundry at Náhan was started in 1867, and was known chiefly for its manufacture of weights. But as this work brought no adequate return, the late Rájá, Sir Shamsher Prakásh, G.C.S.I., decided to make wrought iron, thus turning to account the large deposits of ore to be found in his territory. For this work he obtained an engineer from England (Mr. F. R. Jones, M.I.M.E., the present Superintending Engineer and patentee of the several types of sugarcane crushing mills now manufactured), who on arrival found this to be an exceptionally good magnetic iron ore. Machinery was got out from England, and a blast furnace was erected. Charcoal was to be used as fuel, and this of course made the iron very expensive, but as the ore contained practically no phosphorous or sulphur, the iron produced equalled the best Swedish brands, for which there was a large market in India at high rates. Unfortunately for the prospects of the Náhan Iron Works, just at this time Swedish iron was replaced by English mild steel at a greatly reduced price. The idea of making wrought iron at Náhan was abandoned, and the present manufacture of sugar mills was instituted.

During the last ten years the original works have been greatly enlarged, the number of moulding shops being more than doubled. The capacity of the foundry is 75 tons a week. The pig-iron and coke are obtained from Burakar in Bengal. Sand for moulds is brought from Dera, 13 miles away, on camels. The machine shops have also been added to, and now contain some of the latest designs of both English and American machinery. They are arranged as far as possible on the modern principle of keeping the work progressing from tool to tool until they reach the fitting shops without traversing the same ground twice over.

An extensive system of standards, templates, guages, etc., is followed, so that all parts broken or worn out while at work in the crushing season can be replaced at a moment's notice.

In the smithy there are twenty-two fires and a small furnace in which three dozen roller spindles can be treated at one time. Two power hammers are in use, and a hydraulic forging press driven by an oil engine. The pattern and carpenters' shop has the usual wood-working machinery. Two Lancashire boilers supply steam for driving the works, the fuel being wood, which is brought in from the surrounding jungles.

The foundry gives employment to six hundred men, the majority of whom have been taught their trade here. Besides mills, a few lathes, planing machines, fans, vices, etc., are turned out every year, but these are put to work in Náhan or sent to the foundry repairing shops in the plains.

CHAP. II, E.

Arts and Manufactures.

Arts and manufactures.

If the foundry and the Jail workshops at Náhan itself be excepted, there are hardly any manufacturing industries in the State. Receptacles for storing grain are made of bamboo at Tilokpur and some other places. In the hills *paráts* or large platters, *matkas* or large vessels, etc., are made of the wood of the *barás* and *kemú* trees. Wooden churns are also made and sold in large quantities at the Rainká and Tilokpur fairs. Cane furniture is also made at Amboha. Native musical instruments, coarse cotton clothes, and *darris* are made in Náhan. In the hills woollen blankets are woven by hand.

CHAP. II, F.

Commerce and Trade.

Section F.—Commerce and Trade.

Exports.

WHEAT, gram, turmeric, dried ginger, opium, maize, rice, honey, dried pomegranate seeds, *harar* (yellow myrobolan), *kishta* timber (*Prunus armenica*), bamboo and walnuts are exported from the State. The only manufactured articles exported are the sugarcane-pressing machine and appliances made in the Náhan foundry. Wheat and gram are also generally exported from the Dún to Chuhrpur, in the Derah Dún, which is the nearest market for the Dún people, and to which they carry their own produce in their own conveyances.

Grain is also exported to the Ambála District from the Dún, but only by foreign traders. Surplus grain and other produce of the hills is brought down to Náhan or exported to Simla, Dagshai, Kasauli and Solon, whichever is nearest to the producers' home. The hill people generally bring down wheaten and maize flour to Náhan for sale, the trade being considerable at the times when the State revenue is paid. The trade of the hills consists chiefly of dried ginger and turmeric, next to these opium and walnuts. The *zamíndárs* themselves generally carry their dried ginger and turmeric down to Biláspur or Jagádhri in the Ambála District, but sometimes traders buy these articles in the hills and carry them down themselves. Contractors cut logs, shafts and sleepers from the forests and after obtaining permission and giving due notice, float these down the Jumna to Jagádhri Railway Station. Opium is exported to Jubbal and other States, and also to the plains. Opium was formerly largely exported to Phúl Maháráj in the Nábha State, but this trade has now greatly decreased. Tobacco is exported in small quantities as is the fine *básmati* rice. Chillies are also exported.

Imports.

All kinds of cloth, metal and other utensils, salt, and sugar are imported from the plains. If the harvest is a bumper one, Sirmúr produces sufficient grain for its own consumption, and even has a surplus for export, and grain is almost always exported from the Dún. There is very little demand for imported grain in the State except in Tahsíl Náhan.

CHAP. II, G.

Means of communication.

Section G.—Means of communication.

THE nearest railway station is Barára on the North-Western Railway, and this is connected with Kálá Amb by a road which is now being metalled. From Kálá Amb to Náhan, a distance of eleven miles and two furlongs, there is a good road eighteen feet wide. There is also an excellent road between Náhan and Nahna Tikar. Light carts can go from Náhan to Saráhan, twenty-seven miles. The carriage road, twenty-nine miles long, from Náhan to Rámpur on the Jumna is in excellent condition. For four and-a-half miles from Náhan it descends, but the remaining twenty-three miles are level. A road runs from Náhan *viá* Paunta and Bhangáni to Rájpur, and one from Paunta to Kalesar in Ambála District.

The road from Náhan to Rainká, a distance of sixteen miles, after the first four miles is only passable for mules and ponies. There is a permanent establishment for the repairs of the Kálá Amb, Simla and Paunta roads.

The road, nine miles long, which connects Kálá Amb with Sádhaura was constructed by the State. The establishment for its up-keep is under the control of the Public Works Department.

Sarais and rest-houses.

There is a spacious sarai of *pakka* masonry, with *bálá-khánás* on either side of the gateway, at Kálá Amb. One of the rooms in the upper storey is furnished in European fashion. At Náhan itself there is a good sarai, and also a Dâk Bungalow on a spot commanding a good view of the Kiárda Dún. A Khánsáma is attached to the Dâk Bungalow. There is a separate sarai for the use of hill people near the spring below the town. Several temples at Náhan also offer accommodation to travellers. In the temples at Paunta there is ample accommodation for Hindús and Sikhs, and a room in the Tahsíl may be used by officers on circuit. The District Board is also about to build a bungalow there. At Májrá there is a good bungalow belonging to the District Board, and at Kolar, twelve miles from Náhan, there is a rest-house. On the Simla road, twelve miles from Náhan, there is a beautifully situated bungalow at Banethi. There is accommodation for travellers at several other stages on this road.

The Simla-Náhan road runs by Phágu through Keonthal State to Bhojal. Thence to Chalha, in Jubbal and on to Kálá-bágh near the crest of the Chor mountain. The stages between this and Náhan are Tisri, Chehta Lena (where are iron mines), Anún, Panyáli, Máhipur.

CHAP. II, G.
Means of communication.
Post and telegraph offices.

There is only one telegraph office, that at Náhan. There are Post Offices at Náhan, Saráhan, Rainká, Paunta, Nahna Tikar, Sangra, Rájgarh, Májra and Shalai. The Post Offices have, however, been made over to the British Government on certain conditions, the principal one being that Government shall maintain a Tonga Service between Náhan and a Railway Station. The road between Kálá Amb and Barára is accordingly being metalled by the Punjab Public Works Department.

CHAPTER III.—ADMINISTRATIVE.

Section A.—Administrative Divisions.

CHAP. III, A.

Administrative.

Administrative Divisions.

THE old administrative divisions were called *wazírís*. These were twelve in number, and their names were as follows:—

Tahsíl.		*Tahsíl.*	
Náhan ...	1. Dhárthi. 2. Khol.	Paunta ...	1. Dún. 2. Giripár.
Pachhád ...	1. Pajhota. 2. Keontan. 3. Neori. 4. Pachhád. 5. Sain.	Rainká ...	1. Kárli. 2. Pálvi. 3. Kángra.

Each of these *wazírís* consisted of several *bhojes* which were further sub-divided into *báses*. The statement below gives the *bhojes* in each Tahsíl:—

Tahsíl.	*Bhojes.*	*Bhojes.*	*Bhojes.*
Náhan ...	(1) Saráhan. (2) Porli. (3) Dandá. (4) Jaitak. (5) Panjáhal. (6) Jhájar. (7) Kathána.	(8) Náoni. (9) Sailární (10) Mogi-Nand. (11) Dandor. (12) Gird-Nawáh. (13) Bajáhara. (14) Barhmá-Bhúd.	(15) Bárthal. (16) Jámli. (17) Bágerat. (18) Naháwag. (19) Maidhár. (20) Jhhála.
Paunta ...	(1) Kathwár. (2) Korgah. (3) Sakhaoli. (4) Giripár.	(5) Kámaru. (6) Áuj. (7) Korla. (8) Dún.	(9) Haripur. (10) Málgí. (11) Lohgarh.
Pachhád ...	(1) Lawása. (2) Ronjah. (3) Chua. (4) Rásomándhar. (5) Jehar. (6) Dingar. (7) Runeri. (8) Mángadh. (9) Dáchh. (10) Kotla. (11) Pánwán. (12) Banáhán. (13) Kotki Ratoli. (14) Gadhásar. (15) Chákli. (16) Jalálat. (17) Kalyán.	(18) Keontan. (19) Dhámla. (20) Ghát. (21) Mohanaki. (22) Boharli. (23) Thalera. (24) Chamrog. (25) Bhajera. (26) Tiparya. (27) Dhárthi. (28) Gharar. (29) Khalog. (30) Pargiyál. (31) Mándhar. (32) Goshain. (33) Hában.	(34) Diman. (35) Bakhog. (36) Badhorli. (37) Sarsúbharog. (38) Bahelgi. (39) Saráhan. (40) Bajga. (41) Bhelan-Khás. (42) Másaryá. (43) Sheli. (44) Dharoli. (45) Panjerli. (46) Páori. (47) Shiai. (48) Mángan. (49) Shilli.
Rainká ...	(1) Dadhog. (2) Chagroti. (3) Chehta. (4) Salsathe. (5) Ráiki. (6) Sangráh. (7) Shámra. (8) Púnar. (9) Gandhori. (10) Bhawái. (11) Dasákana. (12) Tikri. (13) Sánghna.	(14) Ganog. (15) Senj-Salora. (16) Ludhiána. (17) Rajána. (18) Chárna. (19) Damán. (20) Nansa[illegible]. (21) Karáli. (22) Jail. (23) Shargáon. (24) Haláhán. (25) Banog. (26) Sangtú.	(27) Nenidhár. (28) Jhakándaun. (29) Chandaṅ. (30) Shilai. (31) Mast. (32) Ghandwár. (33) Shila. (34) Jámún. (35) Nihar. (36) Káchhiyá. (37) Máhipur. (38) Sanorah. (39) Ratank.

An official called *guldar*, a corruption of *ghaládár* (literally a store-keeper of grain) was in charge of each *wazíri*. He was also called *jamandár*, and had a *baráti* or *chaprási* under him. These officials often used to live in the capital and visit their charges when they pleased. Each *bhoj* had a *siána* or headman and over each group of two or more *bhojes* there was a *chontru* or *zaildár*. A *siána* had a *dhimédár* as his deputy, but the latter was not recognized as a public servant.

CHAP. III, A.

Administrative.

Administrative Divisions.

The whole State is now divided into four Tahsíls which are further divided into *zails*, *patwár* circles (*halkás*) and *mauzas*.

The *zails* are as follows :—

Tahsil.	*Zail.*
Náhan ...	1. Daghera. 2. Amráyún.
Paunta ...	1. Haripur. 2. Bhúngarni. 3. Kamrau.
Rainká ...	1. Chiori. 2. Sángráh. 3. Bhawáí. 4. Mast. 5. Gundáhán. 6. Sain.
Pachhád	1. Deothi Majhgáon. 2. Dhámlá. 3. Rájgarh. 4. Mángarh. 5. Bhelan. 6. The *jágírs* of Kanwars Ranzor Singh and Randíp Singh. 7. Narag.

The statement below gives the area, population and the number of *patwár* circles and *zails* in each Tahsíl :—

Tahsíl.	Area.	Population. Male.	Population. Female.	Population. Persons.	Number of *patwár* circles.	Number of *zails*.
Náhan ...	158,736	10,079	7,807	17,886	8	2
Paunta ...	150,465	16,925	12,147	29,072	10	3
Pachhád ...	947,711	18,789	16,697	35,486	28	6
Rainká ...	1,114,638	29,668	23,575	53,243	27	7
Total ...	2,371,550	75,461	60,226	135,687	73	18

There is no Wazír or Díwán in the State, as the Rájá himself administers it, with the assistance of a Secretary and an Assistant Secretary.

The State has agreements for direct extradition of criminals in accordance with the Indian Act with Patiála, Keonthal, Kalsia, Chamba, Baghát and Kotáha.

The State receives Rs. 13,735 yearly from Government in lieu of transit dues, the money being paid through the Commissioner of the Delhi Division.

Section B.—Justice.

Civil justice.

THE Indian Civil Procedure Code is in force in the State, and the courts are organized thus :—The highest tribunal is the Judicial[1] Council of which the Rájá is *ex-officio* President. The remaining members, who are all nominated, are Major Vir Virkrama Singh, Kanwar Ranzor Singh, Mr. R. Warburton, Sardár Naráin Singh, and Bábu Bishambar Dás. In the event of his being absent from the State, the Rájá nominates a President. The President with three members form a quorum, and the decision of the Council is that of the majority of the members. The President and members each send their opinions in writing, separately, to the Secretary to the Council who compiles the judgment from them, the opinion of the majority being followed. This judgment, having been signed by the President and the members, is pronounced in open court. The Council only exercises appellate powers.

The court of His Highness, sitting alone, is called the Ijlás-i-Khás, and exercises the functions of the Chief Court and of a Divisional Court in the Punjab. Appeals lie from this court to the Judicial Council. Below it is the court of the District Judge, and subordinate to the latter are a Munsif with 2nd class powers at Náhan and an Honorary Munsif (Kanwar Ranzor Singh). The Tahsíldárs are also Munsifs, but have only power to hear cases of the nature of Small Causes, up to the value of Rs. 15.

Pre-emption.

The Hindu Law does not recognize pre-emption, and no such custom appears to have been enforced in Sirmúr until the Punjab Laws Act (IV of 1872) was made applicable to the State by the late Rájá. Since that Act was introduced it appears that authoritative decisions recognising the existence of such a custom have been passed by the State courts.

Criminal justice.

The Indian Penal Code and Code of Criminal Procedure are in force. The Criminal Courts are organised as follows. The highest tribunal is the Judicial Council which has already been described. The court of His Highness sitting alone is called the Ijlás-i-Khás, and it exercises the functions of the Chief Court and of a Sessions Court in the Punjab. Appeals lie from this court to the Judicial Council. Below the Ijlás-i-Khás is the court of the District Magistrate and below that again the courts of the Tahsíldárs, who exercise the powers of 2nd Class Magistrates. There is also an Honorary Magistrate exercising 2nd Class powers.

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[1] There were no regular courts in Sirmúr before the accession of Rájá Sir Shamsher Parkásh who introduced the new system which has been remodelled by the present ruler.

CHAP. III, B.
Justice.
Criminal justice.

Legal practitioners are admitted to practice before these courts, both civil and criminal, and petition-writers are licensed according to the rules framed by the Chief Court of the Punjab. Persons who have passed the examinations of that Court are admitted to practise as legal practitioners and petition-writers without re-examination in the State. There are six pleaders, all of the first grade, regularly practising at Náhan, and twelve petition-writers, five at Náhan, three at Paunta and two at Pachhád and Rainká.

Registration.

The Indian Registration Act is in force. The District Magistrate and Collector is Registrar, and the Tahsíldárs at Náhan, Paunta, Rainká and Saráhan are Sub-Registrars.

Section C.—Land Revenue.

CHAP. II, C.

Land Revenue.

Land revenue settlements.

BEFORE Sambat 1870 B. (A.D. 1813) the revenue of the State was collected in two ways, called in the Pahári dialect *kárá* and *káila*, *kárá* meaning cash revenue and *káila* revenue in kind. The unit was the *káin*, *i.e.*, the amount of land which could be sown by a given amount (usually four *kachcha mans*) of seed-grain. This unit however was not constant, as the area which can be sown with a given amount of seed varies with the productiveness of the soil. Moreover the *káin* itself varied, being sometimes five or even six *kachcha mans* in capacity. The *káin* unit was however uniformly assessed at one rupee in cash or two *kachcha mans* of grain in kind.

The first cash assessment, 1826 A.D.

In 1883 B., during the reign of Rájá Fateh Parkásh, a cash assessment was first imposed throughout the State, except in the *khols* of Haripur and Náhan, where revenue in kind was collected by the *bhandári*. The State demand was fixed at one-sixth of the gross produce, with the addition of a *báchh* or extra cess on each *káin* of land.

1845 A.D.

In 1902 B. the *batái* system was abolished in the two *khols* mentioned above, and they too were assessed at a cash revenue. In 1902 B. the revenue of 1883 B. was increased by 20 per cent. 1826 A.D.

1878 A.D.

The first Regular Settlement was carried out under the orders of Rájá Sir Shamsher Prakásh in 1935 B., the assessment being fixed for a period of fifteen years. The whole State was surveyed and regular revenue records drawn up. At this settlement, in addition to the revenue demand, *lambardári*, and *patwár* cesses and local rates were imposed. The State was then divided into four Tahsíls, Náhan, Májra, Pachhád and Pálwi (Rainká). The settlement operations met with considerable opposition in Rainká, fostered by certain officials who thought their interests threatened under the old régime. The *zamíndárs* were ignorant of the precise amount of the demand and were mere puppets in their hands.

1887 A.D.

The second Regular Settlement was commenced in 1944 B. under the direction of Rái Parmeshari Saháí, a retired Superintendent of Settlement in the United Provinces, and completed in 1949 B. The *zamíndárs* offered no opposition to it. Only Tahsíls Paunta and Náhan and *wazírís* Sain (partly in Tahsíl Pachhád and partly in Rainká) and Karli in Tahsíl Rainká were re-surveyed, *zaildárs* were appointed and the cesses were increased by one per cent. for *zaildári* dues. 1892 A.D.

CHAP. III, C.

Land Revenue.

Cash assessment.

The cesses finally sanctioned were as follows :—

	Rs.	A.
Patwár	6	8
Lambardári	5	0
Zaildári	1	0
Local Rate	12	8
Total ...	25	0

The revenue at this Settlement was enhanced by 50 per cent., this increase being based on several considerations :—(1) the increase of the cultivated area, (2) the rise in prices, (3) the colonization of the Dún *iláqa,* and (4) the development of irrigation due to the increase in the number of *kúls.* The State demand was mantained at one-sixth of the gross produce. To arrive at a fair assessment the average of the following four estimates of produce was accepted :—(1) the produce estimated by the *zamíndárs* of the *chak,* (2) that estimated by Tahsíldárs, (3) that arrived at by an appraisement (*kankút*) of selected fields, and (4) the estimates accepted at the previous settlement. The *partá* rates varied in different places according to the degree of productiveness of the land and the quality of the produce. Further, owing to the rise in prices, the *partá* rates of the previous settlement were slightly increased. But the most important factor in enhancing the revenue of the State was the colonization of the Dún *iláqa.* In 1938 B. the attention of the Rájá was directed to the scheme, and the tract was colonized by Bhattis, Sainís and Játs of the Hoshiárpur and Jullundur Districts and of the Rúpar Tahsíl in Ambála. These sturdy and industrious people had very small holdings in their own districts, and as they were granted land on very favourable terms by the State, they rapidly colonized the Dún. At the first Regular Settlement the cultivated area of Tahsíl Paunta was only 20,775 *bigahs pakka,* most of it being barren waste, and the number of cultivators was small. The cultivated area is now (1902) 33,016 *bigahs pakka,* and though the value of land has also risen considerably, the number of pre-emption suits shows that competition for the land is keen. A new canal taking out from the Giri, a little above Sirmúr, the old capital, is now under consideration, and it is expected that this will increase the productiveness of the tract considerably.

1881 A.D.

At the first Regular Settlement the State was divided into estates (*mauza* or *ilháq*), each comprising several *báses.* The small size of the *mauzas* caused inconvenience both to the revenue officials and the people, so at the second Regular Settlement the *mauzas* were enlarged. The number of *patwáris* was increased, and the headmen, who used to get fixed sums by way of remuneration, were now given a *pachotra* of 5 per cent. on the land revenue, according to the rules under Act XVII of

CHAP. III, C.

Land Revenue.

1887, and made responsible for the collection of the State revenues.[1]

Kúls.

In order to increase the number of *kúls* the State decided to levy no water-rate for two years on every new *kúl* which had cost less than one hundred rupees, and for five years on those which had cost more.

Revenue instalments.

The land revenue was to be collected in four instalments, *viz.*, on the 15th Asár and 15th Sáwan in the Rabi and on the 15th Manghsar and 15th Poh in the Kharíf.

Divisions into *chaks* or assessment circles.

The land in the State being of very different qualities and productive power, each Tahsíl was divided into several *chaks* or assessment circles: Náhan into five, Paunta and Rainká into six each and Pachhád into seven.

The village common land.

Some common land is attached to every village, and where the village is divided into separate *pattis* each *patti* has its own common land. Every resident of the village or *patti* has the right to cut grass or fuel and to graze cattle in it. In the hills two kinds of lands are set aside for grass and attached to each village, *viz.*, (1) *charánd, i.e.*, grazing land, (2) *ghásan, i.e.*, land on which grass is grown but which is not used for grazing, the grass being cut and stored for use during the winter or rainy season. The *zamíndárs* are allowed to graze cattle or cut grass and trees for fuel in the *zamíndári* forests, but wood for building purposes may be cut only with permission of the Collector. In villages where there is no *zamíndári* jungle the *zamíndárs* are allowed to graze cattle or cut trees for fuel in the unreserved forests. In all unreserved State forests agriculturists are exempted from payment of half the grazing dues.

The common fund (*malbah*).

The *malbah* is not realized in cash. In the hills the amount required for expenditure in the common interest is collected by a *báchh* or contribution realised in equal shares[2] from every family in the *bhoj*, and not according to the area of land held or the amount of land revenue paid. When any article is needed it is generally collected in kind by a *báchh*, cash being seldom collected and only on special occasions. Collections are generally made for feeding *fakírs* or holy men, and for celebrating festivals. Cash is also collected by *báchh* to meet the expenses of cases relating to common interests or for the construction of temples. There being no *bhojes* in the Dún *iláqa*, the villagers arrange the amount of contribution (or *báchh*) among themselves, but in the hill tracts the *lambardárs* or *dhimédárs* have this respon-

[1] The *lambardárs* were also made responsible for maintaining correct registers of all marriages, and for reporting them to the Tahsíl. As remuneration they receive a rupee at each marriage and annas eight for each *rít*.

[2] The more important families pay a larger share.

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Land Revenue.

The common fund (*malbah*).

sibility. *Lambardárs* in the plains have power to incur all expenditure necessary for the community. Money or grain is borrowed from some shop agreed upon, and the sum realized afterwards from the land-owners in proportion to the land revenue paid. *Dhimédárs* (Deputy *lambardárs*) collect revenue under the supervision of the *lambardárs* and perform their duties in their absence.

The income from the common land.

All income derived from the common land, *viz.*, from contracts for grass, sale of fuel, timber, etc., is divided by the owners among themselves.

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Land Revenue.

Revenue rates.

Rates of Revenue in Sirmúr State.

NAME OF TAHSIL.	RATES AND KINDS OF SOIL.						
	Kalahu sálána, irrigated throughout the year.	*Kalahu shashmáhi*, irrigated in autumn and winter only.	*Obar khadi*, unirrigated but manured.	*Obar ghair-khadi*, unirrigated unmanured.	*Khil*, inferior.	*Jadid*, new.	Arable.
Náhan	Rs. 1-10 to 2-0	Rs. 1-4 to 1-8	Rs. 1-1 to 1-4	As. 12 to Re. 1	As. 5 to 8	As. 7 to 12	As. 3 to 6
Paunta	Rs. 1-10 to 1-12	Rs. 1-4 to 1-8	Rs. 1-0 to 1-6	As. 10 to Re. 1	As. 6	As. 8 to 12	As. 3 to 6
Rainká	Rs. 2-4 to 3-0	Rs. 1-14 to 2-10	Rs. 1-2 to 1-1-14	As. 12 to Rs. 1-2-3	As. 10-6 to 12	As. 10-6 to 12	As. 3
Pachhád ...	Rs. 1-14 to 3-12	Rs. 1-8 to 2-10	Rs. 1-2 to 2-4	As. 12 to Rs. 1-8	As. 6 to 12	As. 6 to 12	As. 3

NOTE.—These rates are for a *bigah pukhta*. Both the minimum and maximum rates are given, as the rates vary in different villages according to the fertility and character of the soil.

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Land Revenue.

Land revenue rates.

Nahan Tahsíl.

Generally speaking the soil of this Tahsíl, which on the south adjoins the Ambála District, is sandy and stony. It comprises the 5 *chaks* shown in the margin. The Dhárthi Dhár and Náhan *khol* lie wholly within it. With the exception of a small portion irrigated by the Giri and Jalál which flow along its borders and the Márkanda which flows through it, it is almost entirely dependent on the rainfall. The *zamíndárs* are of an inferior class, and the people living round Náhan itself make more by selling grass and fuel than by cultivation. In the vicinity of Náhan self-cultivating owners are few, and most of the land is cultivated by tenants. These are mostly Gújars in the part adjoining Ambála and Kanets in the Dhárthi, but tenants are difficult to obtain, and land is often left fallow in consequence. Steps have been taken by the State with good results to prevent tenants being enticed away by one proprietor from another. Sugarcane, ginger and turmeric are grown on the banks of the Jalál and Giri, and mango trees are plentiful.

Name of *chak*.	No. of *mahals*.
Jhájar	... 55
Dhárthi	... 20
Panjáhal	... 19
Kánsar	... 14
Bajáhra	... 46

Chak Kánsar.

Chak Kánsar in the Dhárthi, though hilly, is the richest *chak* in the Tahsíl, and pays a rate two annas higher than the rest. 24·8 per cent. of its area is irrigated by the Giri and other streams, and 65·2 of it is cultivated by the Kanet proprietors themselves, there being few tenants, and occupancy tenants only cultivate 10·5 per cent. Kolís are the principal tenants.

Chak Panjáhal.

Chak Panjáhal on the Dhárthi range, adjoining Náhan, is also hilly and of average fertility, with some irrigation from *kháls* or natural torrents. It is assessed at the same rate as the Dhárthi *iláqa*, and below that of Kánsar or Jhajar. The owners are Bháts, Kanets and Kolís, and generally indifferent cultivators. Owners cultivate 60·8 per cent. of the area under cultivation. Only 16·12 per cent. of that area is irrigated; cultivation is dependent on the rainfall and the people are not well off.

Chak Dhárthi.

The soil of the Dhárthi *chak* is bad, and there is little irrigation, only 10 per cent. of the cultivated area being scantily watered by hill torrents. The rate on irrigated land is only 45 per cent. of that paid in Kánsar *chak*. Only 48 per cent. of the area is cultivated by the owners themselves who are poorly off, and 10 per cent. by occupancy tenants. Kanets, Bháts and Kolís are the principal cultivators. The *chak* lies in the hills on the road to Simla.

Chak Bajáhra.

Chak Bajáhra comprises some *khols* and is traversed by the Márkanda, Sailáni Nadi and Rún, which irrigate less than 10 per cent. of its area. Its produce is, however, excellent,

and the irrigated area pays twice the rate imposed in all the other *chaks*, except Kánsar. As a whole the *chak* equals Naráingarh Tahsíl in fertility, and the people are fairly well-to-do. Many of its villages are held by officials of the State. The people also sell grass, wood and milk in Náhan. Only 15·3 per cent. of the area is cultivated by occupancy tenants.

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Chak Jhájar.

Jhájar, a rugged uneven *chak*, adjoins Bajáhra and the Kotáha *iláqa* of Ambála. It contains some *khols*. More than half the area is cultivated by tenants, and 10·8 per cent. is held by those who have rights of occupancy. 20·4 per cent. is irrigated, and the rate assessed is the same as that in Panjáhal and Dhárthi, but lower than in Kánsar or Bajáhra as the supply of water is smaller. The cultivators are Kanets, Bháts and Kolís with some Patháns, Jogís and Baggáls.

Paunta Tahsíl.

Paunta Tahsíl contains 169 villages, distributed as shown in the margin. It comprises three natural divisions,—the Dún plain, the hill tract and the Haripur *khol*. Of these the Dún is the most productive, being watered by the Giri and Bátá rivers. Hill torrents also irrigate parts of the *khol* and hill tracts. In the Dún the land of the Párdúni tract, which is under the Forest Department, is very fertile, but it is not cultivated. Náli Khera is a very rich tract in the Dún, but it receives no irrigation, and even its cattle have to be watered at the Jumna. A few wells exist in the Dún, but the supply is short in the hot weather. Though the Giri traverses the Tahsíl, there is little irrigation from it. There are extensive *sál* forests. The people of the Tahsíl are well off. Since the former settlement the cultivated area has largely increased, as already noted, and owing to this and the rise in prices its revenue was trebled at the current settlement.

Name of *chak*.	No. of *mahals*.
Haripur ...	7
Dún ...	33
Náli Khera ...	41
Giripár ...	8
Korla ...	28
Pahári ...	52
Total ...	169

Chak Harípur.

Chak Harípur lies in the midst of the forest of Harípur *khol* adjoining Jagádhri Tahsíl. It is less stony than the Pahári *chak*, but more so than the Dún. Parts of it are level, parts uneven, and its soil is generally full of stones, but more productive than the Dún or Náli Khera. The cultivators include many Gújars. Fuel and grass is abundant, and the *chak* pays a rate 50 per cent. above that of the Dún, and slightly in excess of that levied in the hills.

Chak Dún.

The Dún *chak* is almost a level plain, extending from Kolar village between the hills up to the Bátá, by which some part of it is irrigated. It is a fertile *chak*, though part of it is stony. The cultivators include Banjárás, Jats, Sainís and Bahtís from Hoshiárpur and Jullundur Districts and Tahsíl Rúpar. These

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colonists are well off, and most of them are land-owners, who cultivate 49·2 per cent., occupancy tenants only holding 1·3 per cent. Only 6·7 per cent of the cultivated area is irrigated, and the assessed rates are much below those of the hill *chaks*, few valuable crops being grown.

Chak Náli Khera.

Chak Náli Khera is also level, lying between the hills and the Jumna. It is intersected by the Giri from the north. Paunta lies within it. The surface is irregular and covered with hillocks, but the soil is productive. Náli Khera proper, between Tibba Gharib Náth and the Jammu Khála range, has no wells, and elsewhere wells are only used for drinking water. Wells have a limited supply and run dry in the hot weather, when cattle have to be watered at the Jumna. Only 3·9 per cent. of the area is irrigated from the Giri and Bátá. 63·12 per cent. is cultivated by owners, and 6·9 by occupancy tenants. The cultivators are the same as those in the Dún, and the rates of assessment slightly higher on irrigated, but lower on báráni land than in the Dún.

Chak Giripár.

The *chak* Giripár contains ten villages and lies between the Giri and the Jumna. It is more level than the Náli Khera and Dún *chaks*, and consists of *khádir* land, which is not very fertile. Wheat, gram and *til* are the chief crops. The cultivating castes are the same as in the Náli Khera and Dún, but self-cultivating peasant owners only hold 24 per cent. and tenants 13 per cent. of the cultivated area, the rest being owned by Sardár Súrat Singh and other large proprietors. A considerable area is irrigated by *kúls*, and the supply of water is more abundant than in the Dún or Náli Khera. Owing to the proximity of the forests, grazing is abundant and many cattle are kept. Some Ranghars also own land in this *chak*. The cultivating classes are well off. Produce is sold in Dera Dún and Ambála and the *chak*, like the Náli Khera and Dún, is open to cart traffic.

Chak Korla.

Chak Korla is a hilly circle lying across the Giri, and about 12 per cent. of its area is irrigated by *khāls*. Gátu, one of its villages, is a health resort for Paunta Tahsíl, aad the Tahsíldár has his head-quarters there during the rains. Turmeric, ginger and other hill crops are grown, the cultivating classes being Kanets, Bháts and Kolís. Cultivating owners hold 33 per cent. and occupancy tenants 3 per cent. of the cultivated area. Irrigated land pays the highest rate in the State, but *báráni* pays As. 1·9 a *bigah* less than similar land pays in the hill tracts. The circle is surrounded by forests. The people are moderately well-to-do.

Chak Paháṛi.

The Paháṛi or hill *chak* comprises 52 villages in the Tons, no less than 29 per cent. of the cultivation being irrigated. Turmeric and ginger are grown in all the villages, except those

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at the base of the hills, the leaves of the *bán* trees which grow along the *khâls* being used for manuring the latter crop. Sugarcane is grown in Chándni village. Gum is produced by the *jágu* tree. More than 51 per cent. of the cultivated area is held by self-cultivating owners, occupancy tenants only holding 6 per cent. The assessment rates are as high as those in Haripur, and the people are well-to-do. The tracts round Chándni and Ratewaha, both owned by Kanwar Randíp Singh, are especially fertile.

Rainká Tahsíl.

Tahsíl Rainká lies to the north of Tahsíl Náhan. It consists of six *chaks*—Karli, Sain, Sangrah, Bhawai, Kángra (I) and Kángra (II). The soil is fertile and the people are comparatively rich. The revenue demand was increased by 50 per cent. at the last settlement. The Giri river flows for a considerable distance through the Tahsíl, but irrigates only a small area. The greater part is owned by Kanets and Bháts; a little by Kolís. The chief products are rice, ginger, turmeric, wheat, maize, walnuts and opium.

Chaks.	No. of *mahals.*
Karli ...	30
Sain ...	60
Sangrah ...	35
Bhawai ...	47
Kángra (I) ...	50
Kángra (II) ...	28

Chak Karli.

Of the *chaks*, Karli is the most fertile. 70 per cent. of the whole area is cultivated by the owners themselves, while tenants with rights of occupancy possess 7 per cent 59 per cent. of the area is irrigated. The rate of revenue is 40 per cent. higher than the rate in Paunta Tahsíl on irrigated land and 30 per cent. higher on unirrigated.

Chak Sain.

The soil of *chak* Sain produces rice of the best quality. 40 per cent. of the area is irrigated. Owners cultivate 51 per cent. of the whole cultivated area, while tenants with rights of occupancy possess 3·16 per cent. A considerable part of the land is owned by the inhabitants of Náhan, some of whom got it in return for services rendered to the State, while others were given it in charity, while others purchased it from impoverished owners. The rate of revenue was increased by 25 per cent. at the last settlement.

Chak Sangrah.

Chak Sangrah.—In this *chak* the rate of revenue is the same as in *chak* Sain. The *chak* is mountainous country. Manure of all kinds is used. The area cultivated by the owners themselves is 64 per cent. of the whole cultivated area. Tenants with rights of occupancy cultivate 15·19 per cent.

Chak Bhawai.

In *chak* Bhawai the area cultivated by the landlords themselves is 76·12 per cent. and that by the tenants with rights of occupancy 7·12 per cent. of the total cultivated area. The *chak* is remarkable, in that no village in it is owned by an outsider. Landowners are for the most part Kanets and Bháts, but Kolís are also found with proprietary rights. The soil of this *chak* is of the same quality as of *chak* Karli. The rate of revenue is the same as in that *chak*.

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Land revenue rates.

Chak Kángra (I).

The people of Kángra (I) *chak* are comparatively prosperous. They are of good physique and industrious habits. The soil is poorer than that of Kángra (II), and the rate of revenue proportionately lower. The area cutivated by the landlords themselves is 68·12 per cent. of the total cultivated area. Tenants with right of occupancy cultivate 3·17 per cent. The area irrigated is 25 per cent. of the cultivated area. Land-owners are Kanets and Bháts.

Chak Kángra (II).

In Kángra (II) owners cultivate 62·15 per cent. of the whole area cultivated, and 18·14 per cent. is cultivated by hereditary tenants. The irrigated area is one-fourth of the whole cultivated area.

Pachhád Tahsíl.

1. Majhgáon.
2. Kargánun.
3. Rájgarh.
4. Mangadh.
5. Saráhan.
6. Narag.
7. Ponwála.

Pachhád Tahsíl has been divided into seven *chaks*. It yields the largest revenue of all the Tahsíls. At the last settlement the revenue was increased by Rs. 3,549. The whole Tahsíl is hilly. The rivers Giri and Jalál flow through it, but irrigate a very small area. The Sain Dhár produces *básmatí* rice of the best quality. The chief landowners are Kanets and Bháts. In some villages Kolís own the land. Manure of all kind is used throughout the whole Tahsíl. The tobacco of Panjhote is famous for its quality. Walnuts, pomegranates and the " Halla " nut (*Halela*) are among the important products. The road to Dagshái from Náhan passes through the Tahsíl. It contains the jágírs of Kanwar Randíp Singh and Kanwar Ranzor Singh.

Chak Majhgáon.

In Majhgáon the irrigated area is 37 per cent., and the area cultivated by the landlords themselves is 67·12 per cent. of the whole area and under cultivation. Tenants with rights of occupancy possess 7·3 per cent. The inhabitants are comparatively wealthy. The soil is of excellent quality. The revenue is at the highest rate in the State. The landowners are Kanets and Bháts.

Chak Kargánun.

Of the whole area of *chak* Kargánun 42 per cent. is irrigated. The area cultivated by owners themselves is 69·12 per cent., while the tenants with rights of occupancy cultivate 1·4 per cent.

Chak Rájgarh.

In *chak* Rájgarh the people are fairly well-off. The irrigated area is 30·8 per cent. of the whole cultivated area. Owners themselves cultivate 59·11 per cent., while tenants with right of occupancy cultivate 5·17 per cent. The rate of revenue is two annas in the rupee lower than the rate in Majhgáon and Kargánun.

Chak Mangadh.

The area irrigated in Mangadh is 38·17 per cent. of the whole cultivated area. The area cultivated by owners is 42·17, that by tenants with rights of occupany 5·15 per cent. Its soil is fertile. The *chak* is noted for its walnuts. The rate of revenue is 20 pe cent. above the rate is Majhgáon.

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Land Revenue.

Land revenue rates.

Chak Saráhan.

In *chak* Saráhan the area cultivated by the owners themselves is 67·2 per cent. and that cultivated by tenants with rights of occupancy is 3·11 per cent. of the whole area cultivated. Only 22·19 per cent. of the cultivated area is irrigated. The people are poor. The rate of revenue is only half as heavy as the rate in Mangadh. It was decreased at the last settlement.

Chak Narag.

In Narag the rate of revenue is the same as in Rájgarh. Its inhabitants are prosperous. The irrigated area is 38 per cent. of the whole area cultivated. The area cultivated by owners themselves is 69·15 per cent. Tenants with rights of occupancy cultivate 6 per cent.

Chak Ponwála.

Of the cultivated area in *chak* Ponwála 8 per cent. is irrigated, 40 per cent. is cultivated by owners, and 10 per cent. by occupancy tenants.

Jagírdárs.

The important *jagírdárs* are :—

(1) Kanwar Randíp Singh.
(2) Kanwar Ranzor Singh.
(3) Kanwar Devi Singh.
(4) Mián Jagat Jít Chand.
(5) Mián Partáb Singh, Biláspuriá.
(6) Mahant Paras Rám Dás of Jagan Náth's temple.
(7) Mahant Sumer Náth, Ráj Guru.
(8) Kanwar Surchet Singh.
(9) Kanwar Kundan Singh.
(10) Kanwar Mohan Singh.

The memory of Mahant Banwári Dás, at whose instance Mahárája Karam Parkásh founded the town of Náhan, is held in great reverence. A *jágír* is assigned to his successors. Their pedigree table is given below :—

Mahant Banwári Dás.
|
Mahant Singi Rikh.
|
Mahant Náráin Dás.
|
Mahant Kánshi Dás.
|
Mahant Rám Krishan Dás.
|
Mahant Mádho Dás.
|
Mahant Mohan Dás.
|
Mahant Lachhman Dás (who died before he succeeded).
|
Mahant Paras Rám Dás.

CHAP. III, C.

Land Revenue.

Jagírdárs.

Another personage worthy of mention is the Ráj Guru, from whom the ruler and members of his family receive religious instruction (*gur-mantra*). A great concourse (*jashan*) takes place on the Dusehra at Káli's temple (where the Ráj Guru lives), and incense is burnt and prayers offered (*hawan*). Buffaloes and goats are sacrificed, and there is dancing. The Rájá seats the Gúru by his side and offers a *nazrána* to him. Then the other members of the Rájá's family and the *darbárís* offer him presents. The Mahant is a jogi worshipper of the goddess Káli.

A *jágirdár* collects and keeps the revenue of his *jágír* village. He is entitled to every kind of revenue of his village, even local rate and income from excise. He appoints his own *lambardár*, *zaildár* and *patwári.*

The rule as to the resumption of *jágírs* is that one-third lapses on the death of the assignee, another third on the death of his successor, while on the death of the third holder his successor is given a life allowance.

Muafi-holder.

The State has endowed several temples and religious persons with assignments of land revenue. In some cases proprietary rights, as well as the revenue, have been conferred on these.

Income.

The gross annual income of the State is Rs. 8,59,396, of which sum Rs. 3,47,896 is derived from estates outside Sirmúr.

Section D.—Miscellaneous Revenue.

CHAP. III, D.
Miscellaneous Revenue.

Excise. Country spirit.

THERE is no license for the wholesale vend of country spirit, and still-head duty is not levied. Country spirit is made in the State, retail vendors being allowed to distil their own liquor. The licenses for retail sale are auctioned as in the Punjab. There are shops at—

Tahsíl Náhan: Náhan, Tílokpur, and Bankábárá (kept by one contractor).

Tahsíl Pauntá: Sataun, Báta Mandi, Paunta, Kolar, and Májra.

Tahsíl Rainká: Rainká.

Tahsíl Pachhád: Thaur, Nawár, Saráhan, Argusina, Kálá Ghât, Kargánun, Jálon, Nárag and Sándna.

European liquor is only sold retail at Náhan by a firm trading under the name of 'Universal Supplier,' which obtains its supply from British territory. Rum imported from British territory is sold at Náhan both in this shop and by the retail vendor of country spirit.

Opium.

The hill opium grown in the State is alone used, twenty-four licenses for its wholesale vend being issued. The retail licenses are auctioned as in the Punjab. The shops are distributed as follows:—

Tahsíl Náhan: one shop at Náhan.

Tahsíl Paunta: ten shops—Paunta, Kolar, Májra, Bátá Mandi, Bhangáni, Rájpur, Chándní, Máupur, Puruwála and Sataun.

Tahsíl Rainká: one shop—Rainká.

Tahsíl Pachhad: ten shops—Nárag, Thaur, Nawár, Rájgarh, Kagánu, Saráhan, Galon, Argusína and Kotlá Birog, Sánidná and Kálá Ghât.

Hemp grows wild in the State, but *bhang* only appears to be used in small quantities. Some *charas* is imported from British territory. The licenses for the vend of opium also cover that of drugs.

Stamps.

The Indian Stamp and Court-fees Acts are in force, the judicial stamps being distinct from the non-judicial. Judicial stamps are for 1, 2, 4, 6, 8 and 12 annas and for 1, 2, 4, 5, 7, 8, 10, 16, 20, 30, 40, 60, 70, 100, 200 and 400 rupees. Non-judicial stamps are for 2, 4 and 8 annas and for 1, 2, 4, 8 and 16 rupees. All these stamps are obtained from Messrs. Waterlow and Sons in England. Stamps are sold at the Sadr and Tahsíl Treasuries. There are ten licensed vendors, two at Náhan and at Paunta and three at Rainká and Pachhád, one at each place being an official.

Section E.—Local and Municipal Government.

CHAP. III, E.

Local Government.

Board.

THE amalgamated offices of the District Board and Municipal Committee are called the District Municipal Board. The President of the Municipal Committee, who is *ex-officio* Vice-President of the District Board, is in charge of the Board.

The District Board has a President, a Vice-President and nineteen members.

There is only one District Board for the whole State. The only municipality is Náhan.

Section F.—Public Works.

CHAP. III, F.

Public Works.

THE Public Works Department of the State is in the charge of a superintending engineer, subordinate to whom is an assistant engineer in actual charge of the work of the department, which constructs all public buildings and looks after the Simla-Paunta and Kálá-Amb Roads. The District and Municipal Boards carry out their own works. The Public Works Department has recently built the Jubilee Hospital at Náhan, the Tahsíl buildings at Náhan and Rainká, the Public Works Office at Náhan and the State stables.

Section G.—Army.

CHAP. III, G.
—
Army

THE late Rájá Sir Shamsher Parkásh had a well-disciplined force of about 400 infantry and 150 cavalry. During the second Afghán War, he, early in 1879, offered his personal services on the staff of General Roberts, but these were declined, though the Rájá received the thanks of the Government of India. In the following year, however, the Rájá, in common with other Punjab Chiefs, and in fulfilment of the terms of his *sanad,* asked to be allowed to send a contingent to Afghánistán, and 200 men, under the late Colonel R. C. Whiting, formerly an officer of the Indian Staff Corps, served with distinction in the campaign. As a reward for these services the Rájá was definitely accorded the honour of a return visit from His Excellency the Viceroy. In 1888 the Rájá offered to raise a body of Imperial Service Troops, consisting of 500 infantry with 2 Maxim guns. Government accepted 150 infantry with 30 sappers and two companies of Pioneers were raised. These were subsequently (in 1889) formed into the Imperial Service Sappers and Miners and served with distinction in the Tíráh campaign of 1897-98 under the command of Major Bír Bikram Singh, the younger brother of the present Rájá. He received the Order of the Indian Empire in recognition of his services, together with the rank of Captain in the British Army in which capacity he is attached to the Bengal Sappers and Miners.

Other honours.

The Sappers were employed from March 1901 to April 1902 on the construction of the Khushálgarh-Kohát Railway. Their work and discipline were highly commended. Major Bír Bikram Singh represented the Imperial Service Sappers at the Coronation of His Majesty the King-Emperor of India in 1902 and was made an A.-D.-C. to the Commander-in-Chief of the British Army and given the Coronation Medal. Jamadár Chattar Singh represented the State Sappers at the opening ceremony of the Commonwealth Parliament of Australia.

In addition to the Imperial Service Troops the State maintains a force of 200 infantry and 30 cavalry. The former are armed with Sniders and are as well-drilled and efficient as the Sappers and Miners. The State also possesses 7 pieces of artillery and maintains a military band. The men enlisted in both corps are Rájpúts, Muhammadans, Gurkhás, Punjábís and a few Purbiás.

CHAP. III, H.

Section H.—Police and Jails.

Police and Jails.

Police.

THE Police Department is in charge of a Superintendent who is directly responsible to the Rájá. There are four police stations, with head-quarters at Náhan, Saráhan, Rainká and Májra, each in charge of a Deputy Inspector. There are four out-posts, at Kálá-Amb, Haripur Májra, Haripur Rainká and Tali. The total strength of the police force is 129, excluding *chaukídárs.* The Department is administered on the lines of the Police Act and Punjab Police Code.

Jail.

The one jail in the State is at Náhan. It is in charge of a Superintendent, under whom are a jailor, an assistant jailor, a hospital assistant, a head warder, a drill instructor and fifteen warders. The Department is managed on the lines of Punjab Jail Manual and the Indian Prisoners and Prisons Acts. The jail can accommodate a hundred male and female prisoners. In 1903-04, one-hundred and forty-seven males and seven females were imprisoned, and the daily average prison population was over fifty-six. The expenditure was Rs. 92-11-0 per head.

In the same year there were only seventy-nine admissions to the jail hospital, with one death, and the general health was exceptionally good.

The jail industries are the manufacture of carpets, durries and matting.

Section I.—Education and Literacy.

CHAP. III, I.

Education.

Literacy.

Staff of the High School.
1. Head Master.
2 & 3. High Department Masters.
4. High Department teacher.
5. Sanskrit teacher.
6. Gymastic Master.
7. Head Master, Primary Department.
8. Second Master, Primary Department.
9 to 11. Three vernacular teachers.

There are five State schools in Sirmur, *viz.*, the High School and a Girls' School at Náhan and primary schools with one teacher each at Tílokpur, Sarában and Paunta. The High School has a staff of eleven masters including a Gymnastic Instructor and a Sanskrit teacher, and it is inspected annually by the Inspector of Schools, Ambála Circle.

Female education.

The Girls' School is under a head mistress with one assistant. The average attendance is thirty-five. Needle-work is the principal subject, with some Nágri and Urdu, but the girls do not remain after the age of fifteen. Two or three Muhammadan women at Náhan also teach girls of good families the Qorán, and some Hindu women teach girls and women Nágri, especially the Vishnu Sahansar Nám ("The thousand names of God"), but in both cases the object is religion rather than education.

Private schools.

In addition to the State schools, there are a few indigenous schools, *e.g.*, at Banúr in Paunta Tahsíl, where Nágri is taught: Badog in Sain, Tahsíl Rainká, where Urdu is taught: at Kufarmand in Pachhád where a *pandit* teaches Hindi and Sirmúri,[1] and at several places in Náhan Tahsíl Urdu and the Qorán are taught to both girls and boys.

Brahman boys get a certain amount of instruction in *pa dhái* from the Ghorachakra, the Sáraswat and similar books, and the Gíta and some grammar are also taught.

The shop-keeping class teach their sons the Maháajani script. They learn arithmetic and the rules of interest, but their learning is purely mechanical.

[1] Sirmúri script is peculiar to some extent.

Section J.—Medical.

Medical.

Medical.

IN 1872 His Highness the late Rájá, Sir Shamsher Parkásh, opened a small dispensary in Náhan where medical treatment according to European methods could be obtained. Since then the medical department has grown in popularity and in efficiency, and there are now a Central Hospital, a Female Hospital, Military and Jail Hospitals at Náhan, and three Tahsíl dispensaries at Paunta, Saráhan and Dadáhu, head-quarters of Rainká Tahsíl, and three small village dispensaries, providing European medical treatment for all comers at Shillai near at Chakrota at Rájgarh, five stages from Simla, and at Sangráh, midway between that place and Rájgarh. These village dispensaries are off the main roads, and are intended for the benefit of the inhabitants of the higher hills.

The Municipal Committee employs a *hakím* for the treatment of those who prefer native medicines, but their number is small, and the *hakím* has lately applied to be allowed to attend the Central Hospital and learn the European system.

Establishment.

The present Rájá has engaged a European graduate in medicine and surgery as Superintendent of the Medical and Sanitary Departments of the Department, with an experienced Assistant Surgeon as Officer in charge of the Civil Dispensary, a lady Assistant Surgeon in charge of the Female Hospital, and Hospital Assistants for the dispensaries, besides a staff of compounders and servants.

Medical stores are mostly procured direct from England on indent by the Medical Adviser through the Commercial Department of the State, by which they are supplied as required, to the hospitals and dispensaries, on indents countersigned by the Medical Superintendent. Surgical requisites, stationery, etc., are supplied in the same way under the same control.

The hill people willingly take medicine from Hindús or Christians (especially Europeans), but in many parts they will not do so from a Muhammadan, and so only Hindús are employed as compounders in the medical department. This prejudice is, however, gradually disappearing, as all treatment at the dispensaries is absolutely free, and as the prospects of the Hospital Assistants depend largely on their popularity in their districts, the attitude of the hill people towards the Department is decidedly friendly. In 1902 the Central Hospital was moved into a new and handsome building called the Jubilee Hospital, which was erected by the present Rájá at a considerable cost in memory of Her Imperial Majesty the late Queen-Empress. His Highness intends to build a new female hospital, as the present one has little accommodation.

CHAP. III, J.

Medical.

The Female Hospital, Náhan.

The female hospital was started in 1896. Miss Balfour, a graduate of Edinburgh, was appointed superintendent. She remained in charge till March 1902. In 1902 Mrs. Collin was appointed in charge. She was not so successful, and was followed in 1903 by Mrs. Winter.

The marginal table shows the yearly total of patients from 1899 to 1906.

		Yearly total.
1899	...	6,090
1900	...	7,487
1901	...	6,057
1902	...	7,813
1903	...	4,291

The average daily attendance of new patients is now only five a day, but it is hoped that the hospital will gradually regain its former popularity. Under Miss Balfour the expenditure was about Rs. 4,200 a year, but at present it is only about Rs. 3,700. The staff has from the first comprised a Lady Doctor, a *dái*, a cook, a *kahárni*, a sweeperess and a *dhoban*, and in 1903 a compounder was added to the staff.

Plague Department.

The Rája himself is head of the plague department. He has under him a superintendent and an inspector. No one can enter the State territory except by the authorised routes, each of which is in charge of an hospital assistant and a police guard. There are quarantine camps on these routes where travellers have to remain during their term of quarantine. There are separate camps for people coming from infected and non-infected areas. Kahárs, sweepers and washermen are maintained in the camp, and even cooking utensils and blankets are supplied by the hospital assistant. The term of quarantine is from twenty-four hours to ten days. The rules are strict and are carefully enforced. Up to the present time, thanks to these arrangements, the State has been free from plague. The routes open for ingress are by Kálá-Amb, Talehrí, Prítnagar, Haripur, Konch and Rámpur. All other routes are open for egress only.

CHAPTER IV.—SOME PLACES OF INTEREST.

BANETHI.

Banethi lies on the Saráhan road at an elevation of 4,943 feet, twelve miles north-west of Náhan. There is a good rest-house which commands a fine view of the Náhan Siwáliks. It is the first stage from Náhan to Dagshai.

BHUJJAL.

Bhujjal is merely of interest as a camping ground, being the third stage from Simla on the Simla-Chakráta road in 77° 25′ N. and 30° 55′ E. on the Bachhiári *naddi*. The camping ground is on a plateau and commands a fine view of the Jubbal hills. The Chaur peak is two stages from this camping ground, and Náhan six.

BIR BIKRAMABAD.

Bír Bikramábád is a good head-quarters for shooting, six miles south of Náhan on the eastern bank of the Márkanda. It has large fruit and vegetable gardens, and mangoes and *ponda* (sugarcane) are grown. The gardens are irrigated from the Márkanda The place belongs to Major Bír Bikram Singh, C.I.E.

CHAUR PEAK.

The Chaur peak, an elevation of 11,982 feet above the sea, is one of the highest summits among the mountains which occupy the sub-Himálayán tract. Its position is 30° 52′ N. and 77° 32′ E. From its peculiar shape and great height it forms a conspicuous element in the landscape for many miles around. The Chaur presents a striking appearance from the plains of Sirhind, and the view from its summit embraces a vast lowland tract on the south, and a wide panorama of the snowy range to the northward. Though below the limit of perpetual snow, drifts remain in the shady chasms on its flanks throughout the summer months. A dense forest of deodárs and other conifers clothe the northern and north-eastern declivities, and rhododendrons, ferns, and gentians grow in patches on the detritus of its granite slopes. On the top of the peak, is a small *Shivling* which is worshipped. At its foot lies the temple, beside a spring. The Ling and temple have been described in Chapter I.

DADAHU.

Dadáhu, the head-quarters of Tahsíl Rainká, is about sixteen miles north of Náhan and lies on a low hill at the confluence of the Girí and Jalál, surrounded on all sides by mountains. Satíbágh, which lies within the village, is a well known resort for members

CHAP. IV.

Places of interest.

of the Giri Fishing Club. About a mile from the Tahsíl lies the famous Rainká lake and Pars Rám's tank. Satíbágh commands a fine view of the Giri and of the trans-Giri hills which are covered with dense jungle. The climate is malarious after the rainy season. Its population in 1901 was 141. The head-quarters of the Rainká *thána* are in the tahsíl building which was finished in 1900. There is a dispensary and post office in the village.

DINGARH KINER.

Dingarh Kiner stands on a picturesque site, in the gorge traversed by the route from Náhan to Rájgarh in Tahsíl Pachhád, in 30° 44′ N. and 77° 21′ E. Northwards, it looks towards the Chaur mountain, southwards, along the valley of the Jalál river. The village consists of well-built flat-roofed houses, arranged in rows on the solid lime-stone ledges of the mountain. The surrounding country, though rocky, contains some fertile spots, which produce luxuriant crops of wheat.

HARIPUR FORT.

Haripur, formerly a fort on the borders of the Jubbal State, is now occupied by a police outpost. The fort is 8,802 feet above sea level, in 77° 35′ N. and 30° 45′ E.

HARIPUR KHOL.

Haripur lies in 77° 25′ N. and 30° 25′ E., and commands the pass of that name. The direct route from Rainká to Jagádhri passes through it, and a plague quarantine post has been established here. The village, which is built like a village in the plains, stands on level ground amid the low hills of the Náhan Siwáliks. The pass, which is about two miles from Kolar, is narrow and steep. Kolar, on the Náhan-Paunta road, twelve miles east of Náhan, in the Kiárda Dún at the head of this pass, is a mart for the hill trade.

JAITAK.

The hill fortress of Jaitak crowns a steep ridge of slate, which rises above the Kiárda Dún, in 30° 36′ N. and 77° 24′ E. During the war in 1814, the Gúrkhas occupied this position with a garrison of 2,200 men. They were attacked by two British detachments 1,700 strong, but without success; and it was not until after a tedious series of operations that the fort was finally captured in the following year. The elevation above sea-level is 4,854 feet.

The fortress was subsequently used as a prison, but is now in ruins. A small hamlet is the only remnant of old Jaitak. It commands a fine view of the Sain, Náhan and Dhárthi hills. The famous Jaitak Khel of Kanets derives its name from this village.

KALA AMB.

Kálá-Amb lies in 77° 15′ N. and 30° 30′ E. on the borders of the Ambála District. Its sarai is eleven miles two furlongs from Náhan. This is the most frequented route in the State and almost all travellers to and from the Punjab use it. The Márkanda flows by it on the east. The ascent to Náhan commences here. Kálá-Amb has a good pakka sarai with two *bálákhánás* on either side of the gateway, one of which is furnished in European style. It is the chief plague quarantine *chauki* and contains a police and forest outpost. The quarantine post is in charge of a hospital assistant. Travellers from non-infected areas are allowed to stay in the sarai, but all others are detained in large huts, of which a regular village has been built on the west bank of Márkanda.

KATASAN DEVI.

The Katásan Devi pass runs over the crest of a low transverse ridge, which crosses the Kiárda Dún from the sub-Himálayán chain to the Siwáliks, in 30° 31′ N. and 77° 28′ E. The ridge divides the waters of the Bátá, a tributary of the Jumna, from those of the Márkanda flowing south-west towards the Sutlej. The route from Dehra to Náhan runs through the pass. The elevation above sea level is 2,500 feet. The pass lies eleven miles from Náhan. The Kálar and rest-house are one and-a-quarter miles from the temple. The place was once a resort of tigers, but none are now found. The Devi's temple lies in a thick forest of *sál* trees with no habitation near it. Ghulám Kádir Rohilla was defeated by the Sirmúr forces at this spot. It is owned and inhabited by Labánás.

MAJRA.

Májra lies in 77° 35′ N. and 30° 25′ E., 20 miles east of Náhan. It was the head-quarters of the Tahsíl till 1893 when they were transferred to Paunta. It now only possesses a police station, post office and forest *chauki*, with a comfortable bungalow which can be used as a rest-house, situated near forests abounding in big and small game. The famous Jambu Khala is close by. The bungalow was originally built for Lord Lytton who came to shoot in Jambu Khala.

MOGINAND.

Moginand (*Moganand*) is the name of a village and low pass across the Siwálik range on the route from Sádhaura to Náhan, nine miles south-west of the latter town, in 30° 32′ N. and 77° 19′ E. The path leads up the valley of the Márkanda, past the village of Moginand, which formed the rendezvous of the British column for the attack on Náhan during the Gurkha war in 1815. The approximate elevation of the crest of the pass is 2,600 feet above sea level.

The population in 1901 was 231.

NAHAN.

CHAP. IV.

Places of interest.

Náhan, founded by Rájá Karam Parkásh in Sambat 1678 is the capital of the State. Situated on an isolated ridge, it has a small population (6,256 souls in 1901). It is a picturesque town and well organised. Including the Civil Station its length is about two miles. The palace stands on the highest point, the town lying on its west, north and south. East of the palace is a plain called the Chaugan, surrounded by neat buildings, including the Club and the *gurdwára* of Guru Gobind Singh at its southern corner. Shamsherpur Cantonment, over a mile in length, lies west of the town.

In and about the town are several tanks and springs. The water of the Shivpuri spring is the purest, but as it lies some distance from the town, only the wealthier inhabitants can make use of it. Bathing and washing in the tanks used for drinking are prohibited. The town is surrounded by forest.

Rájá Shamsher Parkásh built a house in the Italian style called the Shamsher Villa on the eastern extremity of the Náhan *Dhar*. The present Rájá transacts the daily business of the State in a handsome building called the Head Office, erected on a small isolated hill in its compound; a new office is in course of construction. The Villa is also used as a guest house for the Viceroy, Commander-in-Chief or Lieutenant-Governor.

The District courts lie close by, with the offices of the Accounts, Forest and Police Departments, all on a ridge above the road leading from Náhan to the Villa. The Tahsíl is close to the District courts. In the centre of the town is the Ráni-tál Bágh Garden. It contains a round tank on the bank of which is a fine temple. The iron foundry stands midway between the town and the Villa.

The hospital, which is of modern design, lies outside the town, and the Zenána Hospital is inside it near the *Chaugán*. The boys' school, a commodious building, lies east of the *Chaugán*, and the Zenána Madrasa inside the town.

It is said that the hill, on which the town now stands, was once the strong-hold of Bera Rangar, a notorious dacoit. A proverb runs: "*Bere lái na chaure kaunthá aur saher*," *i.e.*, the cattle seized by Bera will never come back to you, get fresh ones. Bera had a *kund* or pit of stone on the Lái hill. In this he used to light a fire of cotton seed and oil, and after his raids the beacon guided him back to his lair.

The Devi temple built by him on the summit of this hill still exists, and his cattle-shed lay by the *kachcha* tank in the town. Báwa Banwári Dás, a well-known Sádhu, lived on this

CHAP. IV.

Places of interest.

hill, where the State *bárádari* now stands. Rája Karm Parkásh once arrived at this hill when hunting from Kalsi, and the Báwa begged him to found a town here. The Rájá did so and constructed a *bárádari* on the spot where the Báwa lived. The *bárádari* stands on a high *tibba*. It can be seen from the train near Barára Station. In those days tigers abounded in Náhan, and the Báwa had reared several. A tiger's roar at a propitious moment suggested the foundation of the town. The derivation of the name Náhan is either from *Nahar* (Sanscrit = tiger), or *náh* (= king) and *áin* (= abode).

Náhan is 3,057 feet above sea level. In the hot weather punkhas are not usually required. The rains set in about the middle of June, and even on the hottest day the temperature does not rise above 100°. Usually at noon it reaches 90°. In the hot weather the temperature ranges between 80° and 90°. In the winter it is between 50° and 65°.

The climate is moist. Epidemics seldom attack the town. Towards the end of September there is, however, some malarial fever. The water contains much lime, and tends to cause constipation. Snow never falls, but it rains heavily in January and February.

The Municipality, constituted in 1887, consists of nine members, four elected and five nominated, all serving for a period of three years. The president is a paid official appointed by the Rájá, but the vice-president is elected.

The income, mainly derived from octroi, was Rs. 15,243 in 1903-04, and the expenditure Rs. 13,910. The Committee owns a number of houses and manages the forests round Náhan. From these it derives a considerable income. The Cantonment is administered by a Cantonment Magistrate. It contains a military hospital and a workshop which turns out accoutrements for the troops.

MAHIPUR.

Mahipur lies sixteen miles north-west of Náhan on a low spur of the Sain range. It is a small but pretty place with some picturesque waterfalls to the south. It is situated on a plateau between lofty hills on three sides, its southern edge overlooking low hills. The plateau is intersected by a hill stream which makes it very fertile.

MANGADH.

Mángadh is a scattered village with a population of 380. It is built on a wide level plain surrounded on all sides by high hills and traversed by a torrent. It possesses an ancient Hindu temple which tradition connects with the Pándavas, but was probably built by Rájá Rasálu of Siálkot, whose style of building it recalls. It has been described in Chapter I. Mángadh is connected with Saráhan, about ten miles off, by a six-foot path.

CHAP. IV.
Places of interest.

PAUNTA.

Paunta lies in 77° 40′ N. and 30° 45′ E. It has a population (1901) of 609. The Jumna flows close by on its east and south. It commands a fine view of the Dera Dún and its hills. The town contains a famous Sikh temple where fairs are held on the Holis in March and the Baisákhi in April. Guru Gobind Singh resided here for about three years (1742—45 Bikrami) and therefore the place is considered sacred. The colonization of the Kiárda Dún by Sikhs has increased its population. It also contains a fine Hindu temple, built by the daughter of Rájá Fateh Parkásh on the bank of the Jumna. By her request she was cremated here, and a fine marble tomb was erected on the spot. Between the two temples is a spacious encamping-ground with fine avenues of trees. The Rámpur ferry is only three miles distant. The Tahsíl (twenty-six miles from Náhan) is built of good pakka masonry. Bhagáni, where Guru Gobind Singh defeated the combined forces of the Rájás of Garhwál and Bilåspur, is about eight miles from Paunta. The town has a dispensary, rest-house and post office. The Western Jumna Canal authorities have a telephone office near the camping-ground, whence information of the daily rise and fall of the Jumna is sent to Bogrewála.

RAJGARH.

Rájgarh fort lies in 30° 52′ N. and 77° 23′ E. on a natural terrace. It is square, with a tower at each corner about forty feet high and twenty square. Fired and nearly demolished by the Gurkhas in 1814, it was subsequently restored. Its elevation above sea level is 7,115 feet. Rájgarh is the head-quarters of the forest division of that name, and the Divisional Officer lives in the fort. About half a mile from the fort is a small bazár inhabited by Kángra Súds, who act as bankers for the surrounding villages. There is a post office and dispensary.

SAIN.

The Sáin range lies between 30° 37′ and 30° 51′ N. and 77° 15′ and 77° 29′ E. Thornton states that its length is about 25 miles, running from north-west to south-east. This range divides the basin of the Jalál from that of the Giri. Its estimated elevation above sea level is from 6,000 to 8,000 feet. It is the most fertile range in the cis-Giri hills, and produces rice of the best quality.

SANGRAH.

Sángrah lies in 77° 25′ N. and 30° 40′ E, trans-Giri, and commands a splendid view of the Sain range. It has a dispensary and post office, and was the head-quarters of Palvi Tahsíl till 1948 B. (1892 A.D.).

CHAP. IV.

Places of interest.

SARAHAN.

Saráhan, the head-quarters of Tahsíl Pachhád, lies in 77° 15′ N. and 30° 45′ E., and has a population of 132. It is a sultry place, but possesses a healthy climate, as a brisk breeze blows every morning and evening throughout the year. Saráhan is twenty-six miles from Náhan, with which it is connected by a fine road. Dagshái is twenty-one miles from the Tahsíl building. The place has a dispensary, post office and primary school. It commands a splendid view of the low hills of Ghinni and Kotáha and the plains of Naráingarh Tahsíl. It lies 5,474 feet above sea level.

SIRMURI TAL.

The once famous town of Sirmúr stood about ten miles north-west of Paunta on the southern bank of the Giri. Destroyed in 1139 Bikrami, the ruins of its wells and bazárs are still to be seen, and close by is a tank called the Sirmúri tank which is now almost all under cultivation. The *rájban* which lies about a mile to the south-east of the ruins of Sirmúr was made the capital of the State on 27th Phágan 1252 (1095 A.D.) by Rájá Subhans Parkásh, the founder of the present ruling family of Sirmúr. It too is now in ruins. Among the ruins of Sirmúr is a stone pierced with a deep hole, lying on the top of a small hillock on the southern bank of the Giri. In this hole the pole is said to have been fixed for the rope on which the juggler girl, by whose curse Sirmúr was destroyed, danced. The story is referred to at page 8. A similar stone is pointed out on the other side of the Giri.

TILOKPUR.

Tílokpur stands on an isolated hillock, eight miles north-west of Náhan, in 77° 15′ N. and 30° 30′ E., at an elevation of 1,413 feet. The place is famous for its temple of Devi Bála Sundri, described in Chapter I. An annual fair is held in April in her honour. A path connects it with the Kálá-Amb road at Sainwála, nearly six miles below Náhan. A cart-road runs between Kálá-Amb and Tílokpur for a distance of four miles.

APPENDIX I.

SOME AGRICULTURAL TERMS.

Bág : a large square field.

Bandí : a sub-division of a *kyár* field : a *kyár* is divided into several parts each called *bandí*.

Bángar : high lying land containing sandstone.

Bárá : a small field near the village : the *níái* of the plains. In Náhan town every house has, in front of or behind it, a *bárá* or kitchen garden, but in the hills pepper and tobacco are generally grown in the *bárá*.

Bhankhar : similar to *bhilar*.

Bhilar : dry, poor soil which is not improved even by manure. It will, however, grow maize, *kulthi* and other kharíf crops.

Bhud : sandy soil mixed with small stones.

Dákar : a hard soil with a large proportion of clay. It bears good kharíf crops.

Deogarh : a field given to a *deota*.

Gadhíl : a rich soil composed of hard clay, which forms hard large lumps. These have to be broken up before ploughing, as they are so hard that the plough cannot break them. It is a first class soil.

Gahórí : a poor stony soil.

Ghorél : much the same as *gahórí*.

Jabal : wet marshy land, always full of water. It only produces poor crops of rice.

Kaláhú : any irrigated land.

Kaláwar : soil of specially good quality.

Kátal : land situated on the banks of small rivers and hill torrents.

Khádar : similar to *panjobal*, but which bears crops even with a light rainfall. In the Dún moist lands situate in an old river bed are called *khádar*. *Khádar* is the opposite of *Bángar*. Generally any lowlying land that retains moisture is called *khádar*.

Khil : newly made and very poor land.

Kyár : a field which remains constantly full of water from the time of sowing to the harvest. It generally bears rice.

Obar ghair-khádí : land neither irrigated nor manured.

Obar Khádí : land unirrigated, but manured.

Palát : land frequently visited by frost and cold. Heavy rain injures its produce (from *pálá*, 'frost').

Panjobal : moist land, which produces crops even in a dry season.

Páplí : stony soil with a layer of earth over it. It requires heavy rain. The Dhárthi range is chiefly composed of this soil.

Pátí : a long narrow field.

Páwari : always open to the sun : in contrast to *shélat*.

Pédí : a very poor soil with a thin layer of earth over the stones, generally found on the banks of streams. It produces *moth* and similar crops in seasons of good rainfall.

Róslí : sandy soil which retains moisture for a long time, and requires manure to produce a good crop of wheat.

Sailába : moist land situate on the bank of a river, hill torrent or water course.

Ser : wide level ground which contains loamy clay and which even with light rain will produce good harvest. Such soil is also called *masit*.

Appendix IV.

Shák : soil, chiefly composed of sand and small stones, which does not produce good crops.

Shávrí : much the same as *bárá*, but smaller in size and more freely manured.

Shelat : land over-shadowed by hills, and which thus gets very little warmth from the sun. It is generally kept damp by the moisture of the hills. The crops grown in it take long time to mature and heavy rain is injurious to them.

Tika : a very good soil producing rich crops.

APPENDIX II.

LAND MEASURES.

The State has two standards known as *pukhta* and *khám*. The *pukhta* standard is used in the tahsíl of Náhan and the Kiárda Dún, while in the Tahsíls of Pachhád and Rainká the *khám bigah* is the standard. 99 inches make a *gatha* of a *pukhta bigah* and 57 inches that of a *khám bigah*. A square *gatha* makes a *biswánsa*, 20 *biswánsas* make a *biswa* and 20 *biswás* make a *bigah*. 32 *pukhta biswás* are equal to an acre. Three *zamíndári khám bigahs* make a *pukhta bigah*. But the hill *zamíndárs* measure their fields by the weight of seed. In Dhárthi, Ghini and generally in the Náhan Tahsíl *kachcha sérs* and *mans* are in use, while in the hilly *iláqás* the *patha* is the general standard. A *kachcha sér* is equal to 32 *tolás* and a *kachcha man* of 40 *kachcha sérs* is equal to 16 Government standard *sérs*. The State standard *khám bigah* is equal to 12½ *sérs khám* of wheat standards of the *zamíndárs*. In measuring only the wheat is taken into consideration. A *pátha* is equal to 5 *sérs khám*, or 2 *sérs* of Government standard. Seven and-a-half *páthas* make a *pukhta bigah*, or in other words 37½ *sérs khám* of seed are sown in a *pukhta bigah*.

APPENDIX III.

WEIGHTS AND MEASURES.

The *zamíndári* weights are *khám*, and according to this system one *sér* equals to 32 *tolás*. The weights in Náhan itself are *pukhta*, *i.e.*, the *sér* equals 80 *tolás*. *Zamíndárs* generally have weights, but measures are largely used in the hills. The *solhá*, which is also called a *thákri*, and in Kángra, Tahsíl Rainká, a *thola*, equals 1½ *sérs khám*. Four *solhás* make one *patha*. The *zamíndárs* keep weights, *viz.*, ¼ *páo*, *páo*, ½ *sér*, *sér* and 5 *sérs* in their houses. One *patha* equals 5 *sérs khám*, 16 *pathas* one *júni* and 20 *júnis* one *khár*. 12 *girahs* make one *khám* yard. Four fingers make one *chappá* and 2 cubits make one *háth*. The *háth* is the distance from the tip of the fore-finger to the elbow. The cubit is from the tip of the thumb to the tip of the little finger. The *khám* yard is made of one *háth* and one cubit. The *pakka* yard is made of 2 *haths* or 4 cubits. One *qadam* is equal to 3 *háths* or 1½ yards *pakka*. Hill people use the *khám* yard, the *pakka* being used in the Dún and at Náhan. The grocers' and retail vendors' weights are *tolás* and *mashás* as used in the plains. Trans-Giri a *solhá* is equal to 40 *tolás*, but in the cis-Giri part of Tahsíl Pachhád it has no fixed standard. Some people make it 40 *tolás*, others only 32. Its weight depends on the custom of the family, and it is only used in lending grain which is measured on repayment by the same *solhá* by which it was measured when lent. But the *patha* has a fixed weight, being equal to 2 *sérs pukhta* trans-Giri, while in Sain it equals 3 *sérs*. Hence trans-Giri the *júni* equals 32 maunds, while in Sain it is 48 maunds. Sain and the cis-Giri parts of Tahsíl Pachhád have a measure called *bahatra* which is equal to 9 *sérs khám*. It derives its name from *bahatar*, *i.e.*, 72, having been invented in 1872 Bikrámi. It is only used on the *khalwára* or threshing floor for dividing the grain into shares. In Tahsíl Rainká there is another measure called *hárá*, which equals 4 *pathás*.

APPENDIX IV.

LIST OF FLORA OF THE SIRMUR STATE.

I.—Menispermaceæ.

(1) Cocculus laurifolius : *kirka*.

(2) Cissampelos pareira.

II.—Berberideæ.

(3) Berberis aristata : *kasmal*.

(4) „ Lycium : *kashmal*.

(5) „ Nepalensis.

III.—Bixineæ.

(6) Flacourtia Ramontchi : *kangu* or *kongi*.

IV.—Dipterocarpeæ.

(7) Shorea robusta : *sál.*

V.—Malvaceæ.

(8) Kydia calycina.

(9) Bombax malabaricum : *simal.*

VI.—Sterculaceæ.

(10) Sterculia sps.

(11) " colorata.

VII.—Tilliaceæ.

(12) Grewia oppositifolia : *biul.*

(13) " sclerophylla : *pharria.*

(14) " vestita : *dhamin.*

(15) " asiatica : *phalsi dhaman,* probably used for refining sugar in Sahâranpur, fruit acid ; rope made of its bark.

(16) " tiliæfolia : *dhamin,* fruit eaten, used for cart shafts, etc.

(17) " sapida. A shrub. Fruit common in Dún pastures.

(18) " laevigata : *bhewal,* greenish bark : a tree 30 feet high.

VIII.—Rutaceæ.

(19) Zanthoxylum alatum : *tirmal.*

(20) Limonia acidissima.

(21) Citrus, orange lemon : cultivated.

(22) Feronia elephantum : *koith kathal.*

(23) Aegle marmelos : *bel.*

IX.—Simaruheæ.

(24) Picrasma quassioides.

X.—Burseraceæ.

(25) Garuga pinnata : *kharpat.*

XI.—Meliaceæ.

(26) Melia indica : *ním.*

(27) " azadirachta : *deh* or *bakáin.*

(28) Cedrela toona : *tun.*

XII.—Ilicineæ.

(29) Ilex dipyrena.

XIII.—Celastrinæ.

(30) Euonymus sps.

(31) Elæodendron Roxburghii : *baksa.*

XIV.—Rhamneæ.

(32) Zizyphus vulgaris : *ber.*

(33) " oxyphylla : *beri giggar.*

(34) " jujuba : *ber.*

(35) " mummularia : *malla ber.*

Appendix IV.

XV.—Ampelideæ.

(36) Vitis latifolia.

(37) „ himalayana.

XVI.—Sapindaceæ.

(38) Aesculus indica.

(39) Schleichera trijuga : *gosum.*

(40) Sapindus detergens : *ritha.*

(41) Acer villosum.

(42) „ sps.

XVII.—Anacardiaceæ.

(43) Rhus cotinus : *túng.*

(44) „ sps.

(45) Pistacia integerrima ; *kakkar.*

(46) Odina Wodier : *jinghan.*

(47) Semecarpus anacardium : *bhilawa.*

(48) Mangifera indica : *am.*

(49) Buchanania latifolia : *chirauli.*

(50) Spondias mangifera : *amara.*

XVIII.—Moringæ.

(51) Moringa pterygosperma : *stavjua.*

XIX.—Leguminosæ.

(52) Indigofera atropurpurea : *kathe*, etc.

(53) „ heterantha.

(53 *a*) „ pulchella.

(54) Abrus precatorius : gunga (*ratti* seed).

(55) Erythrina suberosa : *dhaul dhak.*

(56) Butea frondosa : *dhak.*

(57) Desmodium tiliæfolium.

(58) „ sps.

(59) Ougeinia dalbergioides : *sandan.*

(60) Dalbergia sissoo : *shísham.*

(61) Cæsalpinia sepiaria : *karaunj.*

(62) Bauhinia purpurea : *kurali, kachnai.*

(63) „ retusa : *kandela.*

(64) „ vahlii : *maljhan.*

(65) Tamarindus indica : *imli.*

(66) Cassia fistula : *amaltás.*

(67) Albizzia julibrissin : *siras.*

(68) „ stipulata : *siris.*

(69) Acacia farnesiana : *babúl.*

(70) „ arabica : *kíkar.*

(71) „ catechu : *khair.*

(71 *a*) Melletia auriculata.

XX.—Rosaceæ.

(72) Prunus persica : *aru.*

(73) „ armeniaca : *zardálu.*

(74) „ puddum : *padam.*

(75) „ padus.

(76) Prinsepia utilis.

(77) Rubus paniculatus : *anchhu* (black).

(78) „ flavus.

(79) „ lasiocarpus : *gunachu* (black).

(80) Rosa moschata : *kuji.*

(81) „ webbiana : *guláb.*

(82) Pyrus variolosa : *kaint.*

(83) Cratægus sps.

(84) Cotoneaster acuminata : *raush.*

(84a) „ sps.

XXI.—Saxifrageæ.

(85) Deutzia staminea.

(86) „ corymbosa.

(87) Philadelphus coranarius : *puddhera.*

(87a) Ribes nigram.

XXII.—Combretaceæ.

(88) Combretum decandrum.

(89) Terminalia belerica : *behera.*

(90) „ chebula : *harrar.*

(91) „ tomentosa : *jain.*

(92) Anogeissus latifolia : *bakli* or *chhal.*

(93) Eugenia jambolana : *jaman.*

(94) „ operculata : *piaman.*

XXIII.—Lythrarieæ.

(95) Woodfordia floribunda : *dhai.*

(96) Lagerstraemia parviflora : *dhaura.*

XXIV.—Samydaceæ.

(97) Casearia tomentosa : *chilla.*

(98) „ graveolens : „

(99) Carica papaya : *pepiyh,* in gardens only.

XXV.—Cacteæ.

(100) Opuntia dillenii : *nagphan.*

XXVI.—Cornaceæ.

(101) Marlea begoniæfolia : *tumbri.*

(102) Cornus oblonga.

(103) „ capitata : *tharwal.*

XXVII.—Caprifoliaceæ.

(104) Lonicera sp.

(105) Abelia triflora.

(106) Viburnom sp.

Appendix IV.

XXVIII.—Rubiaceæ.

(107) Adina cordifolia : *haldu.*

(108) Randia dumetorum : *mainphal.*

XXIX.—Sapotaceæ.

(109) Bassia latifolia : *mahwa.*

XXX.—Ericaceæ.

(110) Andromeda ovalifolia : *ayar.*

(111) Rhododendron arboreum : *borass.*

(112) „ authopogon.

(113) Myrsine africana : *chupra.*

XXXI.—Ebenaceæ.

(114) Diospyros montana : *tendu.*

(115) „ malanoxylon : *timur.*

XXXII.—Oleineæ.

(116) Olea fragrans : *shillong*, near temples.

(117) Jasminum revolutum : *chambeli.*

(118) „ sambac.

(119) Nyctanthes Abor-tristis : *har singāi.*

XXXIII.—Apocynaceæ.

(120) Carissa carandas : *karaunda.*

(121) „ diffusa.

(122) Wrightia tomentosa : *dudhi.*

(123) Holarrhena antidysenterica : *kura.*

(124) Nerium odorum : *gautura.*

XXXIV.—Asclepiadeæ.

(125) Calotropis gigantea : *ak.*

XXXV.—Boragineæ.

(126) Cordia myxa : *lasora.*

XXXVI.—Convolvulaceæ.

(127) Convolvulus sp.

XXXVII.—Bignoniaceæ.

(128) Stereospermum suaveolens : *padal.*

(129) Tecoma undulata (in gardens only).

XXXVIII.—Betulaceæ.

(130) Betula bhojpattra : *bhojpatra.*

(131) „ acuminata.

(132) Alnus nepalensis : *kohi.*

(133) „ nitida.

XXXIX.—Salicineæ.

(134) Salix sps.

XL.—Cupuliferæ.

(135) Quercus semecarpifolia : *kurshu.*

(136) „ incana : *ban.*

(137) „ dilatata : *morn.*

(138) „ annulata : *bauni.*

(139) Carpinus faginea.

XLI.—Myricaceæ.

(140) Myrica sapida : *kaephal.*

XLII.—Juglandeæ.

(141) Juglans regia : *akhrot.*

XLIII.—Acanthaceæ.

(142) Adhatoda vasica : *basuthi.*

XLIV.—Myrtaceæ.

(143) Eucalyptus globulus (in gardens).

XLV.—Verbenaceæ.

(144) Lantana alba, noticed only in gardens.

XLVI.—Laurineæ.

(145) Litsæa zeylamica : *chirara.*

XLVII.—Thymelaceæ.

(146) Daphne sps.

XLVIII.—Loranthaceæ.

(147) Viscum album : *banda.*

(148) Loranthus ligustrinus.

XLIX.—Urticaceæ.

(149) Debregeasia sps.

(150) Morus alba : *tut.*

(151) Morus serrata : *chimu.*

(152) Ficus bengalensis : *bar cheroti.*

(153) „ religiosa : *pipal.*

(154) „ glomerata : *dudhari.*

(155) „ hispida „

(156) „ carica.

(157) „ virgata. etc.. etc.

(158) Caltis australis : *khirak.*

(155) Ulmus integrifolia : *papri.*

(160) „ campestris.

L.—Euphorbiaceæ.

(161) Euphorbia royleana.

(162) „ sps.

(163) Exececaria sebifera (tallow tree).

(164) Thewia nudiflora : *bhillaura.*

(165) Mallotus philippinensis : *kambella.*

(166) Briedelia retusa : *ekdania.*

(167) Putranjiva „ *jiageota.*

(168) Phyllanthus emblica (myrobolum) : *aonla.*

LI.—Coniferæ.

(169) Pinus longifolia : *chir.*

(170) „ excelsa : *kali chir.*

(171) Cedrus deodara or Lábani : *kelon.*

(172) Abies smithiana.

(173) Abies Webbiana.

(174) Capressus torulosa.

(175) Taxus baccata.

LII.—Palmæ.

(176) Phœnix sylvestris.

LIII.—Gramineæ.

(177) Arundinaria falcuta.

LIV.—Liliaceæ.

(178) Aqave Americana (American aloe).

Appendix V.

APPENDIX V.

SOME HOUSEHOLD TERMS.

Cis-Giri.	*Trans-Giri.*
Bakrál, a shed in which goats are kept.	
Bárá, a part of a room separated by a wooden wall in which rams are kept.	
Bhint, wall.	*Báwar*, second storey.
	Bhit.
	Chaubdrá, central room.
Chaukhat, door frame.	
Chhát or *khúr*, roof.	*Chhábu*, part of a pent roof.
Dwár, door: also used trans-Giri.	
	Ghar, the house of a rich man.
	Khanévar, a decorative wooden frame attached to the ridge of a pent.
Kharángni, court-yard.	
Kothari, a small back room.	
	Mánjhi, first floor roof.
Mánd, ground floor: also used trans-Giri.	
Meri, window.	*Daphi.*
	Mér, floor of the ground floor.
Ogal, a wooden bar used to barricade the door from inside: also used trans-Giri.	
Ogli, a store house on the ground floor with a stone floor and walls, but without any door; grain is poured into it through a hole, called *bil* in the roof.	
Párachhá, beam.	*Bih.*
Phali, door pannel.	*Pharkál*, a stone step.
Porá, an oblong room in front.	*Pharkion*, wooden floor of the first storey.
Rindi, ventilator.	*Sanddli*, a small window.
Sawárá, cook-house.	*Rasoe.*
Shangal, chain.	
Shirhi, ladder.	*Shir.*
Tali, upper storey, but in trans Giri it means the house of an ordinary man, as opposed to *ghar*.	
Tira, niche.	*Túng*, balcony.

NAMES OF UTENSILS.

Cis-Giri (*Sâin, etc.*)	*Trans-Giri.*
	Belwa, a cup.
	Bhaddu, a cooking pot.
	Charwi, a large pot.
Chhari, churn.	*Diva*, a metal or earthen lamp.
Duhni.	*Doerah*, a milk pot.
Dhontu, bellows.	*Dohki*, a big spoon.
Called *kachháltú.*	*Handa*, a wooden pot in which milk is churned.
Jhájri, a kind of earthen ware *huqqa.*	*Hondki*, another cooking pot.
	Kashara, a wooden cup.
Káthra, a wooden plate.	*Kondli*, a wooden plate.
	Khamra, a wide-mouthed vessel.
Kuktu, a small *huqqa.*	*Kundra*, an earthen pot in which *gaugati* is boiled.
Nál or *nagalthi.*	*Láthi*, a pipe of a *hukka.*
Lútia or *lotri.*	*Lotri*, a small brass water-pot.
	Mongate, a large metal plate.
Also cis-Giri.	*Parát*, a large brass plate.
	Tánbia, a cooking pot of another kind.
Tháli, a brass plate.	*Tokna*, a brass pot larger than a *tokni.*
Batwa.	*Tokoni*, a large brass pot.

FURNITURE.

Cis-Giri.	*Trans-Giri.*
Manja, a bed.	*Kothi*, a large heavy wooden box (made in Jubbal).
	Pirá, a wooden stool.
	Dharothi, a large wooden box.

DRESS.

Cis-Giri.	*Trans-Giri.*
Dhábli, a blanket of white wool.	} Also used trans-Giri.
Dohr, a large fine blanket.	}
Jhagga, a shirtt.	}
Kheshri, cloth pieced, used as a *langot.*	
	Loia, a woollen coat.
	Alsu, a woollen shoe.
Pankhi, a fine blanket.	*Kameli*, a blanket.
Saluka, a waistcoat.	
Súthán or *siláwar*, trousers.	*Leyá*, a cotton cover for night.
	Angta, a waistcoat for women.

Appendix VI.

APPENDIX

Produce Estimates adopted for the

Name of Tahsíl.	Name of *chak.*	Wheat.	Cotton.	Mustard.	Sesamum.
		M. S. Ch	M. S. Ch.	M. S. Ch	M. S. Ch.
Paunta ...	1. Khól Harípur ...	4 7 8	2 20 0	6 0 0	2 3 0
	2. Dún ...	4 7 10	2 20 0	6 0 0	2 2 12
	3. Náli Khera ...	4 7 8	2 18 4	6 0 0	2 8 2
	4. Giripár ...	5 30 0	2 18 6	6 0 0	2 8 0
	5. Korla ...	4 33 4	...	...	3 8 0
	6. Pahéri ...	4 23 0	2 18 0	6 0 0	3 8 0
Náhan ...	1. Kánsar ...	5 22 6	2 20 0	2 14 12	2 2 8
	2. Pancháhal ...	5 22 6	1 38 14	2 1 4	2 2 8
	3. Dhárthi ...	5 22 6	...	2 20 0	...
	4. Bajhára ...	5 22 6	2 20 0	2 14 12	2 2 8
	5. Jhájar ...	5 22 6	2 20 0	2 14 12	2 2 8

VI. Appendix VI.

Settlement of Sirmúr State per bigah.

Upsom.	Indian corn.	Ginger.	Rice.	Turmeric.	Gram.	Barley.
M. S.	M. S. Ch.	M. S.	M. S. Ch.	M. S. Ch.	M. S. Ch.	M. S. Ch.
0 3	4 20 8	...	6 6 4	...	4 17 8	3 20 0
0 3	4 20 8	...	6 6 4	...	4 31 4	3 9 8
0 3	4 20 8	...	6 6 12	...	4 31 0	3 9 12
0 3	4 20 8	19 0	6 6 4	3 24 0	4 31 0	3 9 12
0 3	9 13 4	19 0	7 0 8	17 0 0	4 23 12	3 19 4
0 3	9 13 4	19 0	7 0 0	17 0 0	4 20 0	3 10 4
0 3	6 26 5	24 16	6 20 0	7 12 8	4 29 0	2 30 0
0 3	6 26 5	24 16	6 20 0	7 12 8	2 20 14	6 3 8
0 3	6 26 5	24 16	6 20 0	7 12 8	...	1 35 0
...	6 26 5	24 16	6 20 0	7 12 8	4 29 12	2 30 0
0 3	6 26 5	24 16	6 20 0	7 12 8	4 29 12	2 30 0

Appendix VI.

Produce Estimates adopted for the

Name of Tahsil.	Name of *chak.*	Pulse.	Linseed.	Musree.	Maswora.
		M. S. Ch.	M. S.	M. S. Ch.	M. S. Ch.
Paunta ...	1. Khol Harípur ...	2 20 0	...	3 13 4	3 6 8
	2. Dún ...	2 20 0	2 20	2 2 12	2 8 12
	3. Náli Khera ...	2 18 4	2 10	2 3 0	2 11 4
	4. Giripár ...	2 18 4	2 10	2 3 0	2 11 4
	5. Korla ...	3 24 0	2 10	3 8 8	4 19 4
	6. Pahári ...	3 24 0	...	3 9 0	4 9 0
Náhan ...	1. Kánsar ...	1 23 0	...	2 26 15	4 16 12
	2. Pancháhal ...	1 23 1	...	2 3 0	4 16 12
	3. Dhárthi ...	1 23 1	...	2 1 0	4 16 12
	4. Bajhára ...	1 23 0	...	2 27 0	4 16 12
	5. Jhájar ...	1 23 1	...	2 27 0	4 16 12

Settlement of Sirmúr State per bigah—concluded.

Appendix VI.

Vegetables.	Kangni.	Sugarcane.	Tobacco.	Peas.	Kulthi.	Safflower.
M. S. Ch.	M. S. Ch.	M. S. Ch	M. S.	M. S. Ch	M. S. Ch.	Srs.
...	...	...	...	...	...	...
3 20 0	...	9 0 0	3 30	2 20 0	2 20 0	30
5 11 6	...	9 0 0	3 30	2 15 6	2 20 0	30
5 11 6	...	9 0 0	3 30	2 20 0	2 15 4	30
...	2 0 0	...	3 5	...	3 37 12	...
20 0 0	...	9 0 0	3 5	...	3 38 0	...
61 26 0	...	...	3 5	...	4 38 0	...
61 26 0	...	...	3 10	...	4 38 0	...
61 26 0	...	...	3 10	...	4 38 0	...
61 26 0	...	15 3 4	3 5	...	4 38 0	...
61 26 0	...	15 3 4	3 5	...	4 38 0	...

SIRMUR STATE

GAZETTEER

PART A.

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